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# THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING



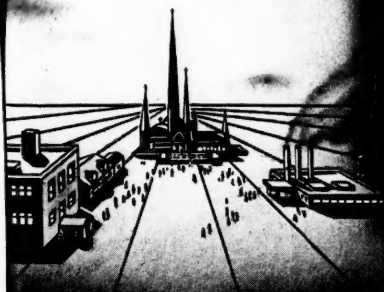
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## Amongst Ourselves

The article on secularism in this issue is intended to stir up readers, somewhat like news of an epidemic going through a neighborhood. It may make some of them angry, because it gets down to particulars that are not too happily faced by some people. Others will accept it as a healthy general diagnosis, which any individual may apply to himself in order that remedies for hitherto hidden symptoms of disease may be adopted. We feel that it is a timely article for what has been designated as Catholic Press Month. If there is any one job that Catholic publications exist to perform, it is that of helping their readers to recognize and counteract the disease of secularism in their minds and souls. *The Liguorian* will never give up working at that job.

There are pessimists in the field of Catholic publications who maintain that the battle against secularism is a losing one; that you cannot pay people to read anything but material that will feed and fatten the secularistic bacteria that have taken over their souls. The editors of *The Liguorian* do not share this pessimism. Like every magazine, good and bad, it probably has quite a few subscribers who do not read it for one rea-

son or another, and who let it lapse when their first year's subscription runs out. But it also has so many vocal readers who state that they have profited by it, who speak of it, lend it, give it and "sell" it to others, that we are optimists about the commonness of the desire for good reading. Expressions of grateful appreciation come from all quarters and all types, so that there is no ground whatsoever for the statement that "nobody wants to do any serious reading today."

Press month should mean something, not only to editors who may be inclined to write over-glowing appraisals of the job that Catholic publications are doing, but also to readers who have experienced what good reading can do for them. Despite radio, movies, television, etc., which constitute the only type of educational influence that too many have been subjected to in their adult years, it is still reading that helps people to think, to grow, to find the happiness they were made to earn. You do a great thing for others when you help them towards these goals. One of the sure ways of doing so is by putting them in touch with good reading.

### The Liguorian

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FEBRUARY, 1951

# THE Liguorian

*a magazine for the lovers of good reading*



*Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings*

## Are You A Secularist?

Secularism is a fairly new word for an old thing — as old as Christianity. Even the best of Christians can stand a little self-examination on the above question.

*D. F. Miller*

IT IS IMPORTANT for every Christian to find out for himself whether he has contracted the disease called "secularism", pin-pointed by the present Pope and the American bishops as the root-evil of the age. Despite rather clear-cut definitions and lengthy descriptions of what it means, the word remains a vague and foggy concept to many people. In fact, many who are afflicted with the disease it represents are unaware of the process of corruption that is going on in their souls.

In general, a secularist is one who thinks more highly of the present passing world than of the world to come, and who plans so intently for the former that he is on his way to spending the latter in misery and unhappiness, that is to say, in hell. Of course, every pagan, every materialist, everyone who denies God, or the immortality of his soul, or the reality of heaven and hell, must be a secularist in the full sense of the word. But the disease is not confined to those whose symptoms are so obvious. Many of those who retain a certain number of religious practices, and who can speak in a religious way, have been infected. Their eyes are fixed so firmly on a temporal future that they are not capable of making any real sac-

rifices in behalf of that which is eternal. They will accept heaven, but only if it is thrown in with a pretty good time here on earth.

To make this matter practical, there are given here a number of principles that are dear to the hearts of all secularists, be they pagans or professed Christians. Catholics, Protestants and Jews can all find themselves included under the name, according to the extent to which they cherish the principles set forth here. If anybody wanted to become a secularist (which God forbid), he would do so by adopting these principles. If anybody wants to escape secularism, or to be cured of secularism (which God grant to all), he will have to renounce the principles laid down here. Positive principles for action against secularism will be disclosed after the eight principles of the secularist have been presented.

### *1. Avoid thinking about hell.*

Hell was created, revealed and in stern language described by God to provide all human beings with a powerful motive for being obedient, at any cost, to all His laws. Take away that motive, or close your eyes to it, and the cost of obedience to God will invariably seem, at certain times, to be too high.

The secularist is marked by a distinct aversion for thoughts about hell. At the extreme, there are those who sweep such thoughts out of their mind by simply denying the existence of a hell. Short of the extreme attitude, there are those who deny the existence of hell on occasion, i.e., when the thought of its reality would deter them from enjoying something that is forbidden but which they want very much. Then there are those who do not deny the existence of hell, but who have trained themselves never to think about it. These refuse to attend a parish mission because they know they would hear something about hell. They don't like to read anything that reminds them of hell. They like to be reminded, and to remind themselves, that God is good, that Christ is merciful, but not that they condemn unrepentant sinners to hell. Their uncomfortableness about this fact of the other world makes them more comfortable in this world, and this is what makes one a secularist.

2. *Stay as far away from the thought of death as you can.*

The secularist has composed for himself a new version of the command of Christ: "Remember thy last end and thou shalt never sin." His version is: "Forget thy last end and thou shalt be able to sin in peace." He is in favor of all the modern customs that disguise death, and keep him from thinking of the day when others will look at him in a coffin.

He worships his health, and has regular check-ups to preserve it. He is an easy mark for new fads and systems of preserving health and vitality. If he does fall ill, he does not want anybody to tell him that there is a possibility that he might die. He keeps right on planning future activities, pleasures, achievements, for the years ahead, until he actually dies with his head still full of

unfulfilled worldly dreams, and his soul unready to meet its maker. A short definition of a secularist, therefore, might be: one who lives and acts as if he were never going to die.

3. *Substitute for the word "sin" the jargon of the psycho-analysts.* The frame-work of Freudian psycho-analysis seems to have been inspired by the devil for the principal purpose of replacing the idea of sin in men's minds with comfortable and exonerating phrases. Many a man who does not know much about the theories of Freud and his followers has accepted their substitute concepts for sin from popular literature. His stings of conscience are only a "guilt complex." His remorse after evil deeds is a result of "implanted shame by faulty education." His sex aberrations are "unavoidable reactions to childhood experiences."

The secularist loves this sort of thing because it saves him from facing the simple realities of free will, accountability to God, and the eternal malice of sin. Even those who have not given up formal practices of religion can reach a point where sin has little meaning for them, or where they can turn the subject out of their mind whenever they please. Such are those who contract uncontested habits of sin, or who can live months on end without ever seeking to be cleansed of a certain sin.

4. *Soft-pedal the more difficult obligations that God has imposed on all men.*

A sure mark of secularism, to be found sometimes even in professing Christians, is an intense aversion for statements of the Christian's duty in matters that happen to affect them personally, economically or socially. This aversion is based on unwillingness to submit to God's commands. Some such topics, with the reactions that reveal advanced cases of secularism, are the fol-



lowing:

a. *Race relations.* Elementary Christian doctrine teaches that all men, regardless of color or race, are brothers, all are redeemed by the Blood of Christ, all possess the same human rights, all are entitled to the same opportunities. You will recognize a secularist when, in response to such statements of doctrine, you hear him say scornfully: "Would you want your sister to marry a Negro?" Or: "Negroes are all right in their place, but that place is in subordination to white people."

b. *Social justice.* Christian teaching, as clearly enunciated by the Popes, states that the dignity of the individual soul and the eternal destiny of all human beings demand that workers be paid living wages; that they be protected in their natural right to form unions in order to protect themselves; that cooperation between capital and labor is the only means of economic peace and prosperity and the only real answer to Communism. The secularist says: "Pegler is right; all unions should be destroyed." Or: "The owner of a business has the sole right to judge what wages he can and is willing to pay." Or: "The Popes should stick to religion and stay out of business."

c. *Birth-control.* It is a clear tenet of the natural law that "any use of the marriage right in which its primary purpose of begetting children is frustrated by the interference of husband and wife is always a mortal sin." The secularist, sometimes a Catholic, says: "Nobody is going to tell me how many children I should have, nor that I cannot enjoy marriage without having children." Or: "Sin or no sin, I am going to have only as many children as I think I can properly raise without too much trouble. Meanwhile, I'll use the modern inventions to keep from having children." This independence from God's laws and dependence on sin to provide for one's

future are characteristic marks of secularism.

d. *Divorce and remarriage.* In the words of Christ, this is the equivalent of adultery. The secularist mother says of her divorced young daughter: "Poor thing, she can't be expected to go through life without picking up another 'husband'." The secularist divorcee says in effect: "I can live without God and without the hope of heaven, but not without a man."

5. *Cultivate a deep reverence for money and wealth.*

The secularist by-passes all the statements of Christ about the dangers of love of wealth; all the insistence of Christ on detachment from worldly goods; all the declarations of Christ to the effect that men are stewards, not absolute owners, of what they possess of material things. He is not ashamed to show, by word and action, that he loves money, because there are so many millions of secularists who admit the same. If he has little, he dreams, schemes plans and labors for more money far more vigorously than he plans and labors to reach heaven and avoid hell. If he has a great deal of money, he does not see why he should stop there; he always wants more. He may profess a certain amount of religion; but that takes second place to his striving after money. Usually he is not averse to a shady deal that will pay off well, so long as he can remain respectable before men.

6. *Count the rewards of practicing religion in terms of what it does for you in a temporal way.*

The secularist can be recognized by statements such as the following: "I've gone to church since I was a child. What did I ever get out of it? I'm still poor." He thus judges the value of what he does for God by what God gives him in this world, with no reference to what God has promised him in the next

world. Or he may say: "I prayed my head off for a better job, or a raise in salary. I got nothing. So I've quit praying. What does it get you?"

The secularist is also very outspoken against collections of any kind taken up in church. "What do they do with all the money?" he says, hinting that somebody is building up a personal fortune out of the pennies he contributes. He may be one of those who eventually quit going to church entirely because "all they want is your money." He is so concerned about money himself that he is unaware of the Mass, the sacraments, the spiritual guidance toward heaven that are offered him by his Church.

*7. Resist Communism, but only because it endangers freedom of enterprise, your own particular private property, and your own income.*

One does not have to be a secularist to resist Communism. Every intelligent Christian feels a strict obligation to do so. It is the motive and the means of resisting Communism that identify the secularist. His motive is almost solely the fear of being disturbed and disrupted in his own selfish love of private property, in his own individualistic way of making money, and in his own materialistic pleasures and pursuits. He is not too concerned about the fact that Communism is anti-religion and anti-God, nor about the fact that it would have no appeal unless there were injustices to be corrected in his kind of world. To save his own world, the secularist will therefore resort to unjust means of resisting Communism. Such would be accusations against all labor unions and all labor leaders as Communistic or Communist fronts. Such would be his support of lobbying to impede legislation that might be necessary to improve the lot of working people.

The non-secularist American, that is

to say, the genuine Christian, is deeply concerned about Communism too. He sees it as a terrible threat to human liberty and to human souls. He sees it as a threat to all the Christian principles on which society rests. Like the Popes, he exposes Communism as intrinsically evil, but he also works to remove abuses of freedom from his own life and from the lives of others, to the end that all men may the more easily save their souls.

*8. Doubt or deny the existence of God because of the fact of evil and suffering in this world.*

In its extreme form, this principle of secularism is expressed by those who have adopted the claptrap of atheists, agnostics and deists, to the effect that "there cannot be a God, surely not a God who is interested in mankind, because a God would not permit wars, catastrophes, diseases, and the suffering of innocent people." This is the same as saying: "The only end of man is Paradise (freedom from all pain) on earth; we won't believe in a God who has set up a different goal (heaven) for man.

Secularists will also reveal themselves under their own personal afflictions. The man who gives up religion because his only child was taken by death, or who quits going to church because a neighbor who goes to church has wronged him, was at heart a secularist even when he went through the motions of religion.

From this outline it will be obvious that secularism as a disease has grown to epidemic proportions. It may even become obvious to some readers that the disease has already made considerable inroads into their own souls. To be delivered from it, if already infected, or to avoid it if not, it is not enough to recognize the diagnosis. Firm measures must be taken, among them the following:

1. Some daily spiritual reading, such

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as will make the mind face the realities of the world to come and cherish spiritual values.

2. Familiarity with the four Gospels, in which Christ revealed in many different ways the utter folly of the eight principles of the secularist set down above.

3. Meditation on the Passion of Christ as a dramatic revelation of the dearness

of man's soul to God, and as a cogent inspiration to sorrow for sin and renunciation of sin for the sake of heaven.

4. Personal mortification and penance as training in the art of renouncing this world for the sake of the next world.

5. Above all, prayer for light and strength from God to count as treasure nothing but His love and reward.

### *To St. Valentine*

Good Valentine:

To you we pay  
Our homage on  
Your natal day.

We wish to ask  
Your pardon, too,  
For all the foolish  
Things we do.

We really ought  
To blush for shame  
In making use  
Of your fair name.

For greeting cards  
Of wild import —  
The "valentines"  
We send in sport . . .

Good Valentine  
We ask your aid  
That we may learn  
Why we were made;

Unveil our eyes,  
Make us advance  
Beyond the world's  
Inept romance.

Teach us to turn  
Our hearts above  
To Him Who is  
The God of love.

LGM



## Test of Character (91)

L. M. Merrill

### Typed by Reading

The reading habits of individuals are important indices to the kind of character they possess. Human beings are so made that they cannot help being influenced by the ideas they bring into their minds. The most effective source of ideas is reading. A person can be moved to read for one of three purposes, and his purpose will designate the kind of reading matter he chooses. Conversely, if you know the kind of reading a person does, you will know his purpose and a great deal about his character.

First of all, reading can be used as a means of acquiring knowledge, of improving one's education, of spiritualizing one's outlook, of preparing oneself to face the tasks and problems of daily life. This holds both for improving one's temporal lot (reading to be able to hold down a better position, or to increase one's efficiency in a job) and for increasing one's eternal happiness by growing in holiness and virtue. This is the most perfect goal of reading. Any person whose reading consists of instructive material, both in the temporal and eternal sense, will inevitably be a person of strong and worthwhile character.

Secondly, reading can be used as a means of recreation and entertainment. Reading the newspapers, popular (but respectable) magazines, entertaining novels, etc., is usually done primarily for the sake of amusement. What many people do not know is that this purpose can easily be combined with the first one mentioned above. One who confines his reading to comics, sports and picture magazines is wasting a wonderful opportunity. His mental growth will be at a standstill. He could find more pleasure, and at the same time profit, in reading things that are instructive while they are entertaining.

Thirdly, reading can be used as a means of escape from reality, as a gratification of instincts that need discipline rather than encouragement. This escapist reading is made a means of compensating for what a person looks upon as the cruel injustices he is forced to endure from the world. Inveterate readers of sexy novels, of "true love story" types of magazines, of "under-the-counter" publications, are usually trying to escape the humdrum but important duties of their daily lives. They often graduate from escapism into neuroticism.

# Pets Preferred

It is natural for the human heart to become attached to animal pets of one kind or another. It is unnatural for it to substitute them for human friends — or babies.

T. A. Forrest

LET'S TALK about pets. Now that television has brought horse shows, dog shows, and circuses into the homes of six million bleary-eyed Americans, and such great movie stars as Trigger, Silver, Lassie, and Flicka have made their debut in the family living room, the topic is of up-to-date interest.

It seems that the whole country has gone a little bit pet-crazy. The non-fictional best-seller of 1949, for example, was Clare Barnes's *White Collar Zoo*, and its sequel, *Home Sweet Zoo*, came out fourth. In 1949 the enrollment of the American Kennel Club hit its all-time high of 241,811. And during the year, two devoted bird lovers were among the most widely publicized people in the nation — Alger Hiss and Whittaker Chambers.

Pets are definitely in the public eye.

Their history dates back at least to 2000 B. C., when cats, horses, and crocodiles were great favorites among the ancient Egyptians. Archeologists tell us that such pets were often mummified. It is also part of the historical record that the Roman emperor, Caligula, was so fond of one of his horses that he made the animal a consul, second in dignity only to himself. Another emperor, Ling Ti of China, once gave his favorite dog the highest literary degree of the year, the official hat of the Chin Hsien. And 400 years later, the emperor Kao Wei made one of his dogs a duke, granting him the revenues of a rich prefecture.

In more recent times, Yale's original football mascot, the bulldog, Handsome

Dan, is now a stuffed and much admired exhibit in the Yale Trophy Room. A similar fate has befallen Navy's ram, Bill VIII. The first dog to live at the White House was a beautiful setter owned by Grover Cleveland. Without a doubt, the most famous to live there was F. D. R.'s little scotty, Fala.

Pets seem to have been especially popular among the poets. Byron played host to a whole family of pet geese. Tennyson had a pet owl. Southey gave his affection to a long succession of cats. True to form, Edgar Allen Poe found charm in a raven. Burns preferred a gentle sheep. Cowper liked rabbits. And Sir Walter Scott, as you might expect, settled for a pack of dogs. Pet of a nation was the lovable Rin-Tin-Tin. And Barnum and Bailey's six-ton circus elephant, Jumbo, ran him a close second.

For some animal lovers, however, cats and dogs are a little too ordinary. Scarab beetles had a special attraction to the Egyptians. Natives of Australia still go in for rats and frogs in a big way. Lordly Englishmen at times lose their hearts to fatted hogs, some of the beloved tipping the scales at 1500 pounds. Rearing pythons is the hobby of a high-ranking federal official in Washington. Pythons, by the way, sometimes weigh as much as 175 pounds and grow to a length of twenty-one feet. Then there is the gentleman in Chicago who houses a full-grown alligator, reported to be very fond of people. Someone has questioned the dubious meaning of the word "fond."

America's most popular and best-loved

pet is the sad-faced cocker spaniel. Among the more practical animal lovers are the ermine and sable specialists. A nice wet sea-lion is another pet of high appeal to the practical-minded. A few years of schooling at the sea-lion college in Kingston, N. Y., and your pet is ready to earn its own sardines.

But despite their many good points, pet-lovers, like all classes of human society, also have their faults. Some just have to overdo it. These are the super-sentimentalists.

In Taoist monasteries in China, for example, pigs are allowed to live till they die a natural death. Such thoughtfulness takes for granted that you like tough pork chops and that you don't mind waiting. Then down in India, the Hindus wouldn't dream of swatting a fly. They won't even eat their meals by firelight for fear of accidentally swallowing or killing a bug attracted by the flames. Another religious sect of India, the Jains, often set out dishes of honey to feed the neighborhood ants. They have been known to invite people to spend the night at one of their bug-infested homes just to make sure the family insects had enough to eat. Perhaps the visitor is told to bring his kiddies along for dessert.

Another example of overdoing it occurred recently in Japan, when "Be Kind to Animal Day" in Tokyo was celebrated so enthusiastically that a giraffe was fed so much it collapsed and died. Sentimentality is a disease that nibbles even at the good and holy. Mother Marie de Gonzague, prioress of the Carmelite monastery in Lisieux during the lifetime of the Little Flower, had a special weakness for a certain tomcat, which she fed on a diet of calf's liver and milk. Whenever the cat caught a bird, the Mother Prioress took it from him, had it roasted by the sister-cook, and served to the long-whiskered hunter

with sauce.

But as usual Americans take the cake. Right now there are twenty-five pet cemeteries in the United States. One of these cemeteries in New York boasts of a \$13,000 mausoleum dedicated to "Mummy's little shaggy darlings, Toots and Toodles." "Valley of the Quiet" in San Fernando, California, contains the mortal, four-legged remains of 10,000 pets. Funeral services in many of these cemeteries reach an average cost of \$1000, and often include hearses, satin-lined coffins, embalming, bugle taps, and a eulogy by a parson. Among the epitaphs, one reads such heartbreaking sentiments as, "Mommy's Little Girl," "Precious Baby," "Part of one's heart lies buried here," and "Tweethearts."

But that's only the beginning! In 1945 a certain Bostonian died and left \$40,000 to his pet tomcat. The cat died after enjoying its wealth for only a year, and was thoughtless enough not to leave a will. No doubt the bankroll went to the tomcat's nearest of kin. George Blair of Detroit left another \$40,000 to his pet parrot. And in 1948 a wealthy New Yorker died and left her Long Island mansion, her large estate, and a six-figure bank account to twenty-five dogs and a cat.

Then there's the story of the lady who gave her pet monkey to the New York Zoo. The monkey was placed alone in a medium-sized cage in the monkey house. Later, when the owner returned, she requested that a chair be placed in the cage with her monkey. This was done, and Mrs. Monkey-Lover stepped into the cage, sat down on the chair, and began a motherly little chat with her long-tailed precious. And there she sat day after day. As might be expected, the lady in the monkey cage packed in visitors by the thousands. But this bothered neither monkey nor mistress. After all, how could it matter so long as they

were together?

But don't begin to think from what we've been saying, that we're down on all pets. Our only complaint is against those who overdo it. Some personify and deify their pets to such an extent that we can't help fearing for their sanity. Witness the touching statement of the English poet Ebenezer Elliott: "Were it not for my dog and cat, I think I could not live." And there is the lady who introduced her lapdog to a group of seminarians with the words, "Oh, this is 'China Doll'. Isn't he sweet? I think he has the nicest disposition of anybody I know." That wasn't saying much for her friends.

But the saddest thing about all this is that more and more people are beginning to prefer domestic pets to babies. There was evidence of this back in 1940, when there were in the United States 21,226,000 children under 10 years old, and approximately the same number of pet dogs — not to mention cats and birds. And things are getting worse rather than better. When it was reported that American occupation officials in Japan had published a 560-page book advocating birth control, and that American-proposed and publicized, legalized abortion in Japan had taken more lives in seven months than were taken by the atom bombs we dropped on Hiroshima and Nagasaki, no one raised an eyebrow. But kick a dog in the face, or beat a horse, and there's no telling what will happen. You'll be condemned by newspapers from coast to coast. Complaints will be sent to Congress and to a hundred or so different humane societies. Demands will be made for your arrest. At least six or seven suits will be filed and you'll probably wind up a social outcast, labeled by millions as a cruel, savage, murderous, detestable beast. Apologies will be made for the use of the word, "beast."

Poor America! Right now we have too many Frank Bucks, and too few fathers and mothers. We have too many landlords who like to put pets and children in the same class, with "To Let" signs that read, "No Dogs or Children." We have 537 humane societies working for the prevention of cruelty to animals, and only 334 of them giving sideline attention to children.

It's all very hard to explain. Either all such overboard animal lovers are transmigrationists, out to make a lot of friends for the world to come; or else they honestly find animals the most lovable, most interesting things in the world. Neither possibility is very appealing. In the first case, the tail the transmigrationists are expecting in the world to come may turn out to their sorrow, to be a nice red three-pointer, the kind you see on dancing demons. And in the second case, we have to conclude that there are a few million more "nuts" in the world than we suspected.

Animal sentimentalists don't know what they're missing. The Jains may have their bugs, the Blairs may have their parrots, the Elliots may have their dogs and cats. But they can't have love; they can't have laughter; they can't have gratitude. It is absolutely and totally impossible for an animal to give these things. For an animal has no mind, no thoughts, no love but self-love, self-protection, and self-preservation. He doesn't appreciate *you* — only the good you do him.

But again we repeat that we are not against pets. They have their place — but it is not the place of children. If you really want to know what it means to love, if you really want to know what it means to be loved, ask a mother or ask a father. Ask the broken-hearted "Mummy" of "Toots and Toddles" and you're wasting time. She doesn't know.





## *Three Minute Instruction*

### On Fate and Providence

"What is the difference between being a fatalist and a believer in divine Providence?" This question is often asked by those who are confused by the thought that God knows everything, even the future actions of free human beings. There are three major differences between a fatalist and a Christian believer in Providence.

1. The fatalist does not believe that he has free will. Instead, he holds that he is bound by a blind and mysterious fate to do whatever he does, whether it be good or evil. The Christian knows that he has free will, to choose to do good or evil, to earn heaven or deserve hell, with the always present help of God. God's fore-knowledge of what he will choose does not destroy his own freedom in acting.

2. The fatalist believes that accidents and catastrophes occur without any intelligent plan behind them, and no worthwhile purpose to be attained from them. The Christian believes that nothing ever happens, from a simple traffic accident on the street to a world-wide war, without the knowledge and permission of an all-wise God, and without an intelligent purpose that God foresees will be fulfilled by such events. The plan and purpose may be concealed from the Christian, and his suffering from the happenings may be very great; yet he knows that some day the plan and purpose will be revealed to him.

3. The fatalist uses his denial of free will and of intelligence behind the happenings in his life to relieve himself of all moral responsibility. He says: "I cannot help what I do; there is no purpose in what happens to me; therefore I can do as I please." The Christian accepts full moral responsibility for obeying or disobeying God's commandments, and accepts the happenings that are not subject to his free will as a part of the great plan that includes everything in the universe. He knows that if he disobeys God, he will suffer for it, and that then God will use even his suffering to carry out His plan.

To be a fatalist is in reality to be one who denies the existence of an intelligent God and also the true nature of man. It leads one either into wickedness or despair. To be a Christian is to be one who submits to the wisdom and authority of God and uses his own nature and powers as God has commanded.

# On Concentration Camps

Before history grows too dim, it is good to be reminded of what dictatorship brought men to in the past, and to what it will inevitably bring them in the future. The form of dictatorship does not matter.

E. F. Miller

IN 1945 I was with one of the American units that converged on a Nazi internment camp in Bavaria. As we approached the dread place, the inmates were clinging to the fence (the electricity charging the fence had been turned off) that confined them, dressed in extravagantly striped uniforms, their cheeks sunken, their bodies emaciated, the expression on their faces blank. They did not seem to realize that the moment of their freedom was at hand.

The name of the camp was Dachau. And the men standing at the fence were in great measure priests.

Dachau was a concentration camp during the last war, set up, not by the Germans but by the Nazis, for the *education* and liquidation of the enemies of National Socialism. In its own way and according to its purpose it was a model camp. All other and later camps of like nature could do no better than imitate its program.

*It is said that there are concentration camps under Russian management behind the Iron Curtain. Nobody, not even the high officials of our government, seems to know what goes on in these concentration camps; and the Communists will not tell.*

*There should be no difficulty in finding out what goes on. A study of Dachau will unfold the full and terrible tale. Dictators are not imaginative. Force and fear and terror are the only words they know. They were the words that ruled Dachau. The same words rule the Da-*

*chau of the Russians.*

Father Eduard Farver of Munich, Germany, was a prisoner of the Gestapo for seven years, the last four of which he spent in the infamous prison in Bavaria. He tells his story for the Irish *Father Mathew Record*. He might just as easily be telling the story of Siberia.

Dachau came to be known among the Americans as the priests' camp. Some camps predominated in Jews, others in foreign political malcontents. Dachau had the distinction of existing in part for the purpose of *rehabilitating* priests. There were more than 3,000 of them in confinement, together with two bishops—the one French and the other Polish, the latter dying in 1943 of starvation—held behind a double barrier of electrified fences. Of these 3,000 about 1,600 died of hunger, cruelty, disease and as victims of a group of doctors experimenting in malaria.

In the face of such statistics is it necessary to say more? Perhaps a few unadorned words will sharpen details that otherwise would be overlooked and edge the picture so that it can be seen in its right perspective.

Each morning early (certainly not after a restful night, for there was only one bed for every five prisoners, the others making out as best they could) all the priests were lined up outside their barracks for roll call. This exercise lasted for an hour, and so exhausted were many of the men from previous suffering and deprivation that during it

they collapsed unconscious on the ground. The guards looked them over carefully, and if they judged them entirely unfit for further work, they were immediately carried off to the gas chambers of Mauthausen. It appeared to be an opinion of the ones in charge of the camp that a man who was unfit for work was by that token unfit for life.

When roll call was completed, work in the fields began. It did not stop for eleven hours. While at work no one was allowed to relax or rest (except for a short period in the middle of the morning and another short period in the middle of the afternoon) under pain of receiving twenty-five lashes with a horse whip. The work consisted of the burdens usually borne by horses. Six priests were considered the equivalent of two horses. Wagons, ploughs, rollers were pulled. Stones were moved. Water, cement and dirt were carried. And never a letup for a moment. Heavy rain was not a reason for a cessation of activity. Even though the field was six inches under water and knee deep in mud, the prisoners had to continue the task they were assigned to do.

The food permitted for this strenuous program was a dish of thin beet soup for lunch, a piece of bread and another dish of thin soup in the evening, and a cup of indifferent coffee with a crust of bread in the morning. The nourishment was so inadequate that the priests ate leaves when the guards were not looking (the eating of leaves was prohibited) and some went to the extreme of consuming the grub worms they would find while digging in the fields. The result of so poisonous a diet was a severe epidemic of dysentery that took a mighty toll in strength and even in lives. The number of priests who died merely of starvation is to be found only in the archives of heaven.

For a time the "kindness" of the

camp authorities permitted one Mass to be said a day in a place that was called the chapel. But only German priests could enter the chapel. Polish priests and all laymen were not allowed to go near it. The Mass had to be over in a very short time, and often, even before it was over, SS men would march in with their hats on their heads and blasphemy on their lips and force everybody to leave within a few minutes. They called the chapel the "Ape Theatre."

Although it was strictly forbidden to give Holy Communion to the inmates of the prison who were not allowed to go to Mass, each morning the priest who said Mass hid as many consecrated Hosts as possible in agreed-on corners of the barracks so that the others might receive their God at their first opportunity. Some of the priests would carry in their pocket a small vial of wine and a wafer as they went out to work, and would say Mass on the ground under the very nose of the guards while ostensibly they were pulling up weeds or removing stones. Very likely they confined themselves to the principal parts of the Mass, skipping all prayers and rubrics that were not of the essence. If they had been caught, it would have gone hard with them.

The German priest-prisoners were permitted to say Mass only once a year, the other priests not at all. Thus, in the course of four or five years a good number of priests never stood before the altar. In fact, Father Farver, who told the story of Dachau to the world, not only was denied the privilege of saying Mass during the five years of his captivity but he did not even have the chance to receive his Easter Communion for three years.

Think of this. In twelve years more than 100,000 people, the vast majority of them Catholic, lived in Dachau without ever attending a single Mass, listen-

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ing to one sermon or receiving any of the sacraments unless they did so secretly. More than 100,000 men died at Dachau during that period without the consolation of the last rites of the Church! In other words, more than 100,000 men were treated like dogs while they lived and were buried like dogs when they died. And every one of them was the image of God, redeemed by the Most Precious Blood of Christ and vested with immortality. And not a few out of the 100,000 were priests. Truly it was a small-scale repetition of the treatment meted out to the first Priest.

Why the Nazis tolerated even as much religion as they did in the camp is a mystery, for they certainly had no taste for anything that touched the supernatural. One priest was found wearing a medal of the Blessed Virgin, possibly a scapular medal, and his punishment on being caught was twenty-five double strokes with a cowhide, one hour of hanging by his arms alone and a whole year of penal imprisonment. Another favorite punishment for too fervent an exhibition of religion was the sentence to stand under an ice shower or to sit in an ice bath for an hour. Not many survived this terrible agony in view of their already weakened condition. It was the case of the forty martyrs of Sebaste all over again.

It is interesting to note the reasons for the priests' confinement. In ninety cases out of a hundred the real reason came to this — the priest acted like a priest, fulfilling the duties of his priesthood. For that and for that alone he was made to feel the fury of the new dispensation. In the following paragraphs are some of the charges given out by the police and the courts, or the comedies that passed for courts in the Hitler kingdom.

One priest read the Gospel in his parish church for the Sunday on render-

ing to God the things that are God's and to Caesar the things that are Caesar's. He gave a short non-political sermon on the distinction. There were spies in the church. That very Sunday afternoon the Gestapo came to his rectory and took him away to Dachau. The only charge against him was his Sunday sermon.

Another priest merely said in a sermon, "They say that England is guilty of this war. But who is really guilty?" Even though he went on to explain that it was the sins of all people that brought down the wrath of God on nations which permitted brother to fight against brother and father against son, the one sentence was enough to convict him. He was given several years to meditate on who was truly responsible for the war.

Still another priest called on a Catholic woman whose husband was not Catholic and whose children were not baptized in spite of the non-Catholic's promise to have the children brought up Catholic. He urged the women to bring the children to the church so that they could be baptized. The non-Catholic husband reported him to the Gestapo, accusing him of violating his wife. The priest was sent to Dachau for four years.

Because he insisted that a non-Catholic man sign the usual promises before marrying a Catholic girl, a priest was sentenced to Dachau where he died of hunger not long afterwards. There was absolutely nothing to be said against this priest except that he kept a law of the Church which is admitted and observed in every civilized country of the world. American priests lay down the same condition when preparing a couple of mixed religions for marriage. They are not sent to prison in consequence.

A couple of very old priests failed to recognize Goering in a restaurant one day. The oversight may have been con-

scious or unconscious. It made no difference. Both of them were sent to Dachau where they died of starvation in 1942. Of course, they did not die in Dachau because they failed to recognize Goering. The idea is silly. Civilized people do not kill their neighbors when their neighbors fail to say hello to them even when the slight is deliberate. The priests died in Dachau because they were priests and not National Socialists.

Many priests were buried in Dachau because they heard the confessions of Poles, because they had taken pastoral care of youth, because they had baptized Polish children. Priests were asked to break the seal of confession and refused. Religion was their great crime. It was for religion and for God that they suffered.

What was the fate of Dachau?

When the American army got uncomfortably near the cruel prison, Himmler gave a secret order that all the prisoners should be killed. Just like that. Kill them off so that there would be no evidence of the inhumanity of certain segments of humanity. Several thousand men were walked to a quarry close to the camp where they were shot. Thousands, however, still remained. According to the testimony of one of the leaders of the camp a few days after his capture, the prisoners still in camp were to be killed wherever they were found — the healthy ones by rifles and machine guns and the sick ones by flame throwers. Luckily the Americans arrived before the massacre could be carried out.

However, the men who were released from their slavery on the liberation of the camp are little better off than their confreres whose dust (cremation was the system followed in Dachau for the disposition of bodies) lies mingled with the dust of Dachau's soil. Under the protecting guns of the Americans they stumbled forth from the prison in their

ludicrous uniforms, bent and broken, their physical and mental health undermined and shattered beyond repair. The ones who died are martyrs and are now at peace. Their troubles are over. The ones who survived are still enduring their dreams of horror, are still in possession of crushed bodies and torn nerves. Only death will bring back to them their freedom.

There are two sidelights on Dachau that are inexplicable outside the supernatural brightness of Christianity.

Each night when the priests returned to their barracks from the fields or ditches where they spent the day, they said the rosary, counting off the beads on their fingers and allowing their voices to rise hardly above a whisper lest the guards become aware of what was going on. After the rosary was finished, a long prayer was recited for the officials of the camp, as well as for all who had anything to do with its maintenance.

That very day a dozen priests may have died or been killed. They may have been close friends of those who had sufficient strength and physical stamina to last until the night. Yet, in spite of bitter memories of sadistic cruelty, the men, crowded in their barracks like cattle in a truck on the way to the slaughter-house, said prayers for the welfare of their persecutors. That was the way the martyrs of the early Church acted when the sentence was passed condemning them to the wild beasts or to the stake. They prayed for those who were about to kill them. Only Christianity can make such superhuman forgiveness possible.

The second sidelight brings into clear relief the Americans who liberated the camp, many of whom were Catholic or at least Christian.

All the Nazis who had anything to do with Dachau and who were not killed in the first attack were taken prisoner and

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brought to a prison-camp that the Americans had set up in the neighborhood of Stuttgart, Germany. It was thought at the time that justice would be summary and that the chief policy makers of Dachau would be speedily put to death.

The unit to which I was attached as chaplain was given charge of these men (some 3,000) until the trials would be finished. One day our commanding officer sent out a request to the enlisted personnel for volunteers to do the hanging in case the military courts found the accused deserving of death. *Only two out of a thousand men gave in their names as willing to perform the gruesome task.*

These men had been in combat for over two years. They had suffered immensely. They had seen death at first hand from the guns of the enemy. They had narrowly escaped death themselves. They had every reason to want to destroy the tyrants who had brought so much pain and sorrow into the world. Yet, only two could be found who expressed a willingness to be the instruments of the destruction of these tyrants. It was a sharp contrast to the mentality of the custodians of Dachau.

Today Dachau is a place of pilgrimage. Cardinal Faulhaber, archbishop of Munich, in whose territory the prison was located, is reported to have said that in days to come Dachau will have the same significance as the Coliseum in Rome. It shall be hallowed in the minds

of Christians as the place of martyrs. And thousands will come to kneel upon its holy ground and pray to those who died for Christ and whose sacred relics lie beneath their knees. Once more the blood of martyrs will be the seed of Christians, and Dachau may be the salvation of Germany and the world.

A Carmelite convent has been established within the confines of the camp. Day and night the nuns make reparation to God by prayer and penance for the atrocities and cruelties heaped upon the members of Our Lord's mystical body in the days of the second world war. Their vocation is to suffer not for the ones who suffered already, but for the ones who caused the suffering. And even these may yet be saved.

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And now you know what is going on in the concentration camps behind the Iron Curtain. Probably the suffering is even greater. The Nazi persecution of mankind was gradual. It grew with Hitler's mental growth in self-inflation and arrogance. The more power he got, the more he persecuted those who did not agree with him. The Communists persecuted mankind from the beginning. The foundation of their philosophy is the complete suppression of God, religion, the dignity of man. Their beliefs are truly diabolic. Thus, their concentration camps must be Dachaus intensified in the agonies and punishments inflicted.

## Russian Concentration Camps

An American survey, based on the reported testimony of 14,000 persons, charges that Russia today has about 130 concentration camps and 35 zones for purposes of punishment, correction and "social education." In these camps there are said to be 14,000,000 suffering persons, whose life span is an average 8 years after they are incarcerated. There are places known as "annihilation camps" where the sole purpose of the authorities is to liquidate the prisoners. Father G. M. Schweigl, an authority on Russia, estimates the number of Catholics in Russia in 1918 as being 6,000,000. In 1939 there were half a million left.



# Pre-Marriage Clinic

D. F. Miller

## Does Religion Matter in Marriage?

*Problem:* I am keeping company with a non-Catholic boy, and cannot understand why everybody is making a fuss about it. He is better morally than many a Catholic boy I have gone out with. He says he is not interested in my religion, nor in any religion, but he is perfectly respectful toward what I believe. I like him and he likes me, and we have talked informally about getting married. And no matter what anyone says, I feel certain that ours would be a happy marriage. Wouldn't you agree that a man's character, his respect, his love for a girl, are more important than religion? I am 21 years old, old enough, I think, to judge these things.

*Solution:* A 21 year old girl is far from being a capable judge of what makes a happy marriage from all the angles that must be considered in this matter.

There are two phases to marriage. The first is the phase of love, courtship, physical and mental attraction, etc. In this phase, nothing seems important to young people other than their sentiments and emotions toward each other. They have no way of knowing what they will feel like ten years later, and no way of knowing what moral and personal problems will arise in the course of time.

The second phase of marriage starts within a year or two years or five years after the wedding, when sentiment and emotion have simmered down, and the couple have to rely on a deeper sense of unity than feeling. Only the experience of older people can tell youngsters just getting married what problems will arise after this second phase has set in. Perhaps by that time there are two or three children. The non-Catholic husband believes that birth-control is now called for. The Catholic wife knows that it is wrong. She will do one of two things: either compromise her conscience and give in to evil; or keep up a running battle with him over this serious moral issue. Either course means friction and sorrow. This one example is symbolic of a hundred impasses that can arise, and that have arisen in multitudes of marriages.

Above all, the 21 year old girl who sees no harm in marrying a man who has no interest in religion is potentially forfeiting the faith of her potential children. She may do everything possible herself to mold her children in her faith; yet the example of her husband will be a standing and powerful example against her teaching.



# Shakespeare A Catholic?

The author of this article has little doubt about the answer to the above question. He will make it difficult for you to have a doubt if you read what he has to say.

*J. Doberty*

WILLIAM SHAKESPEARE was a Catholic. The greatest literature written originally in the English language, moreover, is the testimony of a Catholic mind, picturing with unequalled genius the conflict of Catholic personalities in a Catholic way of life. If Shakespeare ever ceased to be a Catholic this fact is not known and today whoever asserts that he did must produce positive proof. But even if there were such proof the great Bard of Avon, on the testimony of his works alone, would stand as a consistent witness for the Old Faith.

Good witnesses, of course, are of great importance to the Faith. Christ says, "Everyone that shall confess Me before men, I will confess him before my Father who is in Heaven." But they are of unequal value. The first and great Witness is God the Father, who does not cease to testify to the true Faith by the most unequivocal of gestures — miracles. Did anyone ever hear of a genuine miracle not connected with the true Faith? The Eternal Son of God in becoming man came also as a witness and His testimony is the New Testament, sealed by His death and resurrection. After conferring great spiritual gifts upon His apostles He also sent them out as witnesses, for He said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Finally, the word "martyr" means "witness" and these are always the most potent confessors of the Faith, for, as Pascal says, "I believe witnesses

who get their throats cut."

Nevertheless, there are other witnesses to the Faith who are notable not so much for their own lives or their sufferings as for the sublimity that they give to the testimony itself. Such a one, although it might be doubted that he suffered for the Faith, is William Shakespeare, and as such a one he is not to be despised. In his plays we have inherited a wondrous pageantry of Catholic personalities in the splendor of a world of Faith; and now, in a world grown grim and Godless, it is enough to roll them forth in order for us to see with nostalgia what the world was at the time Faith was in its glory. Once when on Palm Sunday the mob hailed Jesus as the Christ and the Pharisees rebuked Him for allowing it, He said, "If these should hold their peace the stones would cry out." It is significant that one of the most beautiful lines of Shakespeare says that the devout mind finds "tongues in trees, sermons in stones, books in the running brook and good in everything." As no other work in the English language, the Shakespearean plays have the enduring quality of stone, but this article contends that only the Catholic mind can completely comprehend what is written there.

In view of the utter Catholicity of these plays it is astonishing that Protestants have claimed the author as a witness for their faith and still more astounding that they have made it stick. On the other hand, it would seem to be impossible to identify a Protestant ex-

cept by his opposition to Catholicism. True, our neighboring ministers insist that their faith is positive, not negative, and to emphasize this they insist on calling us "non-Protestants," with the amusing effect of reducing us to the status of a double negative. But if, as they point out, the word "Protestant" comes from a Latin word "pro-testare" which means "to witness for," such is not the meaning today of the word "protest." It seems obvious, therefore, that the kind of preaching identified with Protestantism has had something to do with the change in meaning. If, however, some positive teaching should be put forth as characteristically Protestant in contrast to Catholic doctrine, I doubt that it would be accepted by all denominations covered by the term "Protestant" today.

In Shakespeare's day it was much easier; Protestants were known by their espousal of one all-sufficient rule of faith, in contrast to tradition and the Bible interpreted by the authority of the Church. They held that the Bible alone was for each individual the sole and sufficient source of belief. Now it is precisely this doctrine that Shakespeare pillories unmercifully. Indirectly he ridicules it by a series of buffoons, rogues, and hypocrites, who appeal with great solemnity to the Bible. Directly he dismisses it with sentences that have entered into our language, as: "The devil can cite Scripture for his own purpose;" and, "In religion what damned villainy but some sober brow will bless it and approve it with a text."

Since no serious case for Shakespeare as a Protestant can be made from his works, it seems that the attempt is confined to the few known facts of his life. In the most recent appraisal of all the evidence, however, John Henry deGroot, a fastidiously objective Shakespearean scholar, says that none of these facts is

inconsistent with a secret attachment to the Catholic Faith. It must be understood that to be a Catholic in the lifetime of William Shakespeare was a criminal offense and that the public practice of Catholicism was impossible. As an infant, the poet was baptized in his parish church, then of course Anglican, a fact which proves nothing. For even if the parish priest at the time were not a Catholic sympathizer, of which there is some doubt, the law demanded that all children be brought to the parish church for baptism. Under the circumstances then prevailing, Catholics could have availed themselves of this sacrament even at the hands of a schismatic priest without compromising their Faith; so then the same evidence that shows his parents were devout Catholics also explains his baptism. The whole case for a Protestant Shakespeare seems to rest on a presumption that persecution caused him, like so many others, to yield and that hence he lost the Faith.

The case for the Catholic Shakespeare, on the other hand, is very solid and simple. His parents were deeply devout Catholics; his education even in the public schools was chiefly Catholic in influence. He breathes forth the Catholic spirit in his printed utterances; he presents the Catholic viewpoint of historical events at a time inimical to Catholics; in certain passages he seems even defiant of persecution. Finally, there is the testimony of an Anglican divine, who had every reason to know, that Shakespeare died a Catholic.

To many, of course, the whole question will seem academic, although it has been debated for centuries. But they deceive themselves. Is it not a great boon even for a producer, a director, or an actor, reading these plays for presentation, to know that they are the product of a Catholic mind? The fact is, they never leap into complete life until a

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Catholic world has been created on stage. How well has this been brought out by recent more successful revivals. For one whole season on Broadway, Margaret Webster brought *Othello* to vibrant life. Much was due, it is true, to the organ-like voice of Paul Robeson, not then a known Communist, and to the vocal agility of the Puerto Rican Iago, Jose Ferrer. But the unforgettable Catholic atmosphere surged up into a scene of breathless and almost unbearable, tragic beauty as Desdemona, under the promptings of the Moor, recited her prayers before death.

The movies, however, finally showed the complete possibilities of Shakespeare. One of the reasons for the success of Catholic themes in the movies is the fact that the Church in her liturgy exploits all the arts and is dramatic; more than any other medium the technicolor movies can keep up with her. The English production of *King Henry the Fifth* did this and discovered the Catholic world lived in by the King and recreated by the author. Sir Laurence Olivier is a Huguenot, but he chose to portray a king who is the very ideal of a Catholic monarch. In creating *King Henry the Fifth*, Shakespeare did no violence to history. The chronicles reveal just such a king; handsome, heroic, courteous, and devout; he was, according to history, a man of great practical wisdom, graceful piety and enlightened religion. In a non-Catholic actor, however, his many expressions of Faith might easily seem like weeds rather than the flower of true devotion. Shakespeare, in giving advice to his players, said, "Suit the action to the word, the word to the action." Olivier demonstrated how much this means in bringing out character by having his king bless himself frequently, appeal to our Lord and to our Lady, genuflect and illumine all his utterances with simple, natural gestures of devotion. All

this takes place in the setting of a medieval background wherein the Mass, Gregorian Chant, bishops, priests, monks, and nuns, and the many external signs of Catholic Faith play a major part.

In such a setting all the characters soon acquire a fourth dimension, the dimension of spirituality and Faith. Outside of a completely Catholic world, the most inspired scenes would be hard to imagine; the scene, for instance, on the eve of battle when the King wanders unknown and conscience-stricken among his soldiers. Then the great, rousing speech uttered on the dawn of St. Crispin's Day as they enter into battle, could hardly come from any but a Catholic heart. His meeting with Katherine in the Court of France is a thing literally out of this world, for this young girl seems like some medieval virgin hardly imaginable in an atmosphere so bereft of spirituality as ours is today. In a word, the technicolor triumph brings back the world described for us by Chesterton and Belloc; an England of the days when it was Merrie and Catholic.

Because of all this, the contrast is more sharp and disappointing in the movie, *Hamlet*, produced by Olivier's company. The reason being, I think, because it is not a Catholic interpretation of Hamlet; I would say that it is Freudian. *Hamlet* is surely not less a Catholic play than *King Henry the Fifth*; in some ways it is more so. Neither is the world of Hamlet less a Catholic world. That the Catholic Norway and Denmark of Sigrid Undset is the right setting was proved by Maurice Evan's stage production of *Hamlet*, interpreted as Shakespeare wrote it.

Of all great roles, *Hamlet* must be the most difficult, yet it seems that it would not be if the players were more familiar with Catholicism. The tragedy of *Ham-*

let is not unfamiliar in Catholic history; it is the story of a great, deeply intelligent, sensitive, highly imaginative soul fascinated by eternal truths. Illuminated by the thought of eternal realities, the mind is staggered, it becomes incapable of judging calmly about sin; the mind becomes scrupulous and partially insane. Unless it can balance itself, it might rush on to its own destruction or, caught up in a whirl of circumstance, bring about the destruction of others. Such a person was the good, but scrupulous monk, Martin Luther, whom circumstances helped to bring about the great scandal of Christendom.

Such also is Hamlet. Something of this seems to have been grasped by Olivier, for his *Hamlet* begins with an introduction: "This is the story of a man who could not make up his mind." True, if his conscience be taken as his mind, for poor Hamlet, visited by his father's spirit out of purgatory, and urged to kill his uncle for the sake of vengeance, suspects that this ghost might really be the devil. This is his fundamental dilemma. He has become morbid about his father's death and desires revenge; his conscience wavers before the considerations of eternity and will not consent to it. His tottering judgment seeks certainty among many doubts; he chooses wrongly and is swept on to tragedy.

Yet the only doubt Olivier's Hamlet shows is whether or not he has seen a ghost or, perhaps more simply, whether or not he is crazy. There was never a man more determined from the beginning on his future course than this Hamlet. The whole thing suggests that Olivier was trying to make the man believable to audiences who would not believe in ghosts and to whom the clear pictures of heaven, hell and purgatory that unbalanced Hamlet would be gibberish. The movie, black and white, instead of technicolor, seems to be a projection of

Hamlet's mind, somber, dark, and grim. It is true that expressions of Catholicism are apparent, but they are more like mere props; they do not create the fourth dimension of Faith in a world that is Freudian. The result is an unbelievable Hamlet; certainly not Shakespeare's Hamlet.

If anyone were to think that this is only a matter of interpretation, let him read over some of the lines of *Hamlet*. The ghost of *Hamlet* is a real ghost: "I am thy father's spirit; doomed for a certain term to walk the night, and, for the day, confined to waste in fires till the foul crimes done in my days of nature are burnt and purged away . . ." His description of purgatory, which Protestantism denies, follows Catholic tradition. His father pictures with great horror what has befallen him; that he was cut off, murdered without time to repent his sins or to examine his conscience; with no opportunity to do penance; without being confessed; without receiving the Viaticum or the Holy Oils. Such considerations would horrify a devout Catholic, but could hardly mean so much to a Protestant. They were enough to make Hamlet see himself as an instrument of Divine vengeance. The appearance of a ghost was in accordance with Catholic history and tradition. This one was seen also by Hamlet's companions; they had seen it first. Anyone imagining it as but a Freudian image must explain all this and at the same time show such an image as capable of moving a soul as the traditional Faith is capable of moving a devout Catholic. Thence it would be helpful to explain away the ghosts that appear in other Shakespearean plays, as *MacBeth* and *King Richard the Third*.

Too well known to be emphasized, perhaps, is the fact that practically all these plays have a real Catholic background, whether they be tragedy, com-

edy, or history. Of the few exceptions one of the most interesting for our purpose is *King Henry the Eighth*. Here is the history of Protestantism's beginning in England. Surely if a Protestant mind were in Shakespeare there would be some evidence in this play; moreover, if a Catholic set out to give his version of *King Henry the Eighth* he could not improve upon Shakespeare. The founder of English Protestantism is pictured as a "cruel, selfish, base hypocrite." His long-suffering queen is Katherine, the devout Catholic; as played by Eva LaGallienne, recently, she reaches the play's highest dramatic climax when she defies Henry and appeals beyond him and against him to the Pope. Wolsey, the worldly Cardinal, who served his King better than his God, usually is sharply dealt with by Catholic apologists; not so, however, by Shakespeare. In Walter Hampden, Wolsey becomes an heroic figure even in his pride; when he falls he does not fall like Lucifer, but gathers himself up in sublime humility and goes to a monastery to spend his last days in penance. The fact is, as Cardinal Newman said a century ago, there is so little of Protestantism in any of Shakespeare's plays that Catholics have no difficulty in taking him as one of their own.

To what, then, do Protestants appeal in the plays of Shakespeare? All arguments are boomerangs, it seems. An attempt is made to reveal the poet's supposed ignorance of things Catholic. In *The Merchant of Venice*, for instance, he has his heroine speak of "evening Mass." How could a Catholic make such a mistake, Protestants ask, since Mass is always offered in the morning? History shows that in times past great latitude was allowed as to the hour of Mass and precisely in Verona, the scene of this play, Mass was celebrated in the evening even until the year 1824. In *Two Gentlemen of Verona*, Julia says, "I see you

have a month's mind to them." This is regularly misinterpreted by non-Catholic commentators who know nothing of the month's mind Mass. It so happens that many passages in Shakespeare are completely garbled by those who have not his Catholic knowledge. He has Ophelia buried with "maimed rites" in *Hamlet*, which Catholics will understand as in keeping with the law about suicides. Describing her death, he says, "Her clothes spread wide; . . . they bore her up, which time she chanted snatches of old lauds." Priests and religious persons who use the breviary will have some understanding of what is meant by "lauds." Also, "unhouseled," "disappointed," "unaneled," are examples of archaic words from *Hamlet*, more frustrating still to understand by those who know nothing of Extreme Unction and Viaticum. Those who have taken religious vows, alone, perhaps will comprehend Friar Laurence's habit of referring to his possessions as "ours," — "this osier cage of ours"; as a Franciscan he has nothing not owned in common. "Look how the floor of heaven is thick inlaid with patines of bright gold," says Lorenzo in *The Merchant of Venice*. A Catholic who frequently sees the golden plate atop the chalice at Mass will easily visualize patines in the sky, but who else?

Challenge the Catholic knowledge of Shakespeare and you are confronted with an encyclopedic knowledge; challenge his understanding and sympathy and you will be amazed. It is simply impossible that anyone should so write as Shakespeare has written, without being a Catholic at least in heart and mind. A recent best-selling novel had an account of a young lady entering a convent. While authoring his work the writer came to us and asked for details about Catholicism and convents; he wanted to be exact. Careful as he was about facts, the actual

treatment is painfully shallow and awkward; had we not known the good intentions of the author, we would have thought his work a burlesque or a travesty on nuns. Compare the work of Shakespeare, *Measure for Measure*, with its complete study of postulants in a convent; it is a reverent recreation of reality.

Any line of Shakespeare put forward as being irreverent or indelicate will be found in the mouth of a despicable character or a fool. Some critics arrogantly assume that Shakespeare had too high a degree of intelligence for any Faith and so select one line describing life as, "a tale told by an idiot, full of sound and fury, signifying nothing." They forget by whom these words were spoken and under what provocation. MacBeth was a murderer who deliberately gambled

away his Christian faith and now, caught in the consequences of his many crimes, is in despair.

The predominant music of Shakespeare is in joyful living: "My soul at heaven's gate sings"; or in echoes in the soul: "There's not the smallest orb which thou behold'st but in his motion like an angel sings. . . . Such harmony is in immortal souls; but, whilst this muddy vesture of decay doth grossly close it in, we cannot hear it"; or in consoling death, as in the dirge over Cymbeline:

"Fear no more the heat o' the sun,  
Fear no more the winter's rages;  
Thou thy worldly task hast done,  
Home art gone, and ta'en thy wages."

(This is the first of Two articles on the religion of William Shakespeare.)

### Consistent?

The definition of the Assumption of Mary as an article of faith brought an interesting reaction from high-placed Anglican bishops in England. They of course opposed the definition, and took occasion to attack the Church as well.

The enterprising Canadian Catholic weekly, the *Ensign*, has come up with an interesting and ironic sidelight on the situation. A year or so ago, when the Soviet regime permitted the Orthodox hierarchy of Russia to be freed (at least nominally), Dr. Garbett, Anglican Archbishop of York, made a special trip to that country in the interests of uniting the two churches.

Further, the Archbishop of Canterbury, Dr. Fisher, a few years ago wrote to Moscow asking the Orthodox church to accept intercommunion with the Anglicans. This request was refused by the Russians, on the basis that the Church of England did not hold "essential doctrines."

Here is the irony of it: The Orthodox church of Russia has always held the dogma of the Assumption as a fundamental part of faith. Yet the Anglican bishops could find no cause for disunity in that. How is it that they are so upset now that that same doctrine is officially defined by Rome?

We trust the answer to that question does not reveal bad faith in our august Anglican dignitaries.

### Sign Language

Over a shoe repair shop:

"Don't go elsewhere to be cheated. Walk in here."

Over a notions store:

"Beware of other products which infringe our right to cheat the public."

In a furrier's window:

"Prepared to make up capes, etc. for ladies out of their own skins."



## Readers Retort

In which readers are permitted to speak their mind about views and opinions expressed in *The Liguorian*. All letters should be signed, and full address of the writer should be given.

Philadelphia, Pa.

"In the Sideglances on the dangers of television in the November *Liguorian* you mention as one of the dangers 'the development of a taste for cheap, brassy, torrid music and for sensuous and sexy songs.' Are you referring to modern jazz? I happen to enjoy all kinds of jazz, from swing to be-bop. Would you say that I have a taste for the dangerous in music? Jazz has done a lot for promoting a new attitude toward the colored. Colored and white blow together, and listen together with appreciation for the music of both. Jazz is not just notes and noise. It has feeling, an artist's touch, and you won't hear a mediocre musician play it. When I hear a good band play a jazz piece well (it doesn't have to be torrid; it can be cool), I get the same enjoyment from it as when I hear the *Tantum Ergo* or any other beautiful hymn . . . I'm still quite a young housewife and a mother of two children with much to learn. My love for the colored race has increased since I have learned their sad and happy moods from the music they play. I think I can listen to modern music and by it learn to love God and my neighbor more and be a better Catholic all around . . . Sideglances and all the articles in your magazines are tops, and I haven't missed one since I subscribed in 1949.

Mrs. G. S."

*We had no intention of discrediting either jazz or all modern music in general. Some very ancient music is sensuous and torrid, while much of modern jazz is artistic and excellent. Sensuous music is that which appeals predominantly to the body and its passions, and which lends*

*itself easily to the sensuous dancing so often seen on the television screen. Thus there is nothing wrong with a taste for jazz, and our correspondent's letter is in itself a good proof of that statement.*

The editors

St. Louis, Mo.

"I couldn't help being amused at the article in Sideglances in the November *Liguorian* on television. I, too, had read several items written by observers, critics, and the like, and I wasn't too anxious to have television in my home. Frankly, I believed what I read and I was a bit worried. But now, after owning a T-V set for nearly six months, I realize how foolish my fears were. My children have selected a few programs, and good clean ones too, which they consider worth their time and the rest they don't bother with. Nothing, it seems, can take the place of their outdoor play. And my youngsters are not unusual; their friends have pretty much the same likes and dislikes. My husband and I have lost interest, too. To us television is not much more spectacular than radio. We've found that, like radio, it is equipped with a knob marked 'off', which we make use of frequently.

Mrs. E. M. K."

*There is good evidence here of a wholesome outlook and excellent family "character". We wish we could say that our experience has proved that all American families have come to take or leave television in so sane a way. Many readers must have seen a newspaper item not long ago in which no less a person than Pope Pius XII was quoted as warning adults of the dangers of television. He*



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stressed particularly the one that it can shut off all mental and spiritual development and growth.

The editors

Nashville, Tenn.

"Referring to the article, 'Justice and Equity in Unions,' appearing in the November issue of *The Liguorian*, I am driven to assert that never in my life have I encountered a more inappropriate, unwarranted, unfounded and incredible attempt at whitewashing that which is blacker than mortal sin itself, and I refer to unions, communist or otherwise. It is absolutely unbelievable that a comparative anchorite for no reason whatsoever should attack so well informed and recognized a national authority on current national matters as Mr. Westbrook Pegler, and then term him a third rate tragedian with one eye on the gallery. That statement is proof positive that the writer was unacquainted with the man whom he slandered, for Mr. Pegler cares naught for the people in the gallery nor front seats either. I just stated that Mr. Pegler is one of the best informed men of our day on current affairs, and *The Liguorian* attempts to disprove his knowledge by citing an encyclical of Pope Pius XI loosed more than 40 years ago and that could have no reference to a depraved union situation such as exists today. Common sense dictates that the Pope didn't declare that bishops should approve the existing union situation. Little did the Pope realize that he was opening wide the gates of hell . . . The only mistake that Mr. Pegler makes is that he is too mild on the unions. The only hope of the country is to extinguish all unions. Every appeal for wage raises, shorter hours and better working conditions is communist-inspired in every union. There is no exception and I am compelled to voice the opinion that the author of your article is fully aware of that fact . . .

E. T. K."

*The "comparative anchorites" on the LIGUORIAN staff can neither give up their*

*position on the side of the Popes in respect to labor unions in general, nor can they revise their convictions about the harm Pegler does to America. Neither the vast, universal statements of our correspondent, nor the evidence of local union abuses which he cites later in his lengthy letter, warrant either course. We do realize how hard it is for one who has had local and personal experience with a bad union or a corrupt union leader to overcome the wish to see all unions liquidated, and to accept the papal teaching that forming unions is as natural a right for workingmen as it is for manufacturers to form an association. Sometimes it is hard for other reasons, such as the desire for old-fashioned dictatorship over workingmen.*

The editors

Flint, Michigan

"I have enjoyed reading *The Liguorian* ever since I subscribed last spring. Recently, however, you had an article on which I need further clarification. In the December issue there is short dissertation on the sterilization of women. I believe firmly in the Catholic teaching on birth-control, but why, when a professional man tells a husband and wife that for them to have another child would mean certain death for the mother, may they not take his advice? Why may not the doctor, in such a case, make use of the technique of sterilization?

R. B. F."

*Sterilization is a serious mutilation of the human body, and such mutilations are seriously forbidden by the 5th commandment of God. For a woman to ask to be sterilized so that she and her husband could enjoy marriage without the possibility of having children would be like having one's leg cut off in order to get out of a job. Sometimes a person has to lose a leg because it is infected and will kill him if it is not removed; but he may not have it cut off to save*

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him from some other burden. Similarly, a woman may, in submitting to an operation for cancer to save her life, become sterile, but she may not directly will to be made sterile to avoid burdens in life. In the case you mention, in which it is absolutely certain that pregnancy would mean death (a most rare case) the husband and wife would be bound to avoid pregnancy by practicing continence as long as the certain danger exists.

The editors

Champaign, Ill.

"The article 'Football Problem' in the November issue, shocked, angered and disappointed me because of two glaring inaccuracies which present a near-slandorous view of the U. S. Military Academy. The article states that upperclassmen kick chairs from under plebes . . . Nothing could be further from the truth. While the plebe . . . undergoes a thorough mental hazing, it is strictly forbidden to impart any sort of physical violence and this regulation is strictly enforced . . . Then the article makes much over the inner conflict of a cadet who is torn between the desire to root for his school and the desire to root for Notre Dame because it is Catholic. The former chaplain of the Corps of Cadets maintained, and I agree, that a Catholic cadet gets as good a religious training as any Notre Dame student.

Lt. J. J. D."

*The article was intended as "fun", and the chair-kicking as symbolic, but the intention misfired badly. Good has been done by it, however, in calling forth this letter, with its clear information about*

*hazing at West Point, and its defense of the religious training of cadets.*

The editors

Nashville, Tenn.

"I am a brand new convert, having been baptized only a month ago, and I want to thank you for *The Liguorian* from the bottom of my heart. I, of course, am very anxious to learn all I can about the faith and find your magazine a great source of help as well as interesting reading. I only wish everyone had the opportunity to read it, or rather that everyone would take advantage of the opportunity.

S. A. L."

*This little tribute is thrown in here as a possible inspiration to other readers for spreading the good word during Catholic Press Month.*

The editors

Spartansburg, South Carolina

"I have received two copies of *The Liguorian* and have enjoyed reading every line of the material, especially the article 'Side-glances' in the September issue. I am a colored woman and appreciate what you Catholic people are doing for the advancement of our race. I know that God will be with you all always. Though I am a non-Catholic, I believe in the Catholic faith. Continue to publish as the Lord Our Father inspires you to.

G. H."

*We pray that someone will be the instrument of bringing all the privileges of the faith to this good soul.*

The editors

## Sign Language

A sign seen by an operator of ours in Milwaukee not long ago said a little more than the designer of it intended.

The sign was in the window of a household appliance store, and read as follows:

WHY KILL YOUR WIFE?  
LET US DO THE DIRTY WORK



## *For Wives and Husbands Only*

*D. F. Miller*

### **A Daughter's Bad Marriage**

*Problem:* You have given general instructions on what attitude people should take toward invalidly married relatives. Our problem is right in our home. Our 28 year old daughter has accepted a ring from a divorced Catholic. (He has a wife and two children.) We are heart-broken, but nothing we can say seems to affect her in the least. She is going ahead with her plans for an attempted marriage. What are our obligations in regard to her, and what can we do for her?

*Solution:* This tragedy sometimes happens even in the best of families. Possibly it would not happen so often if there were not so much spoken and unspoken approval of such things in society in general, and even at times, in Catholic circles.

Here are some of your obligations as Catholic parents toward a daughter who is entering an invalid marriage: 1) You must not attend the so-called wedding. 2) You should give no "wedding" present to the girl. 3) You should not help her financially nor materially to set up the home in which she will live. 4) You should not make her feel that, while you disapprove of divorce and remarriage in general, you think that her case is an exception and that she should not be too much blamed. By any of these means you would be expressing your approval of what is clearly a sinful action.

On the positive side, you must continue to love your daughter, even, if possible, more than before, as Christ had special love for the "lost sheep." This love must be expressed first and most frequently in prayer and penance for the soul of your girl. It is her soul that you wish to help and reclaim for heaven, and that goal must be the measure of all your other actions in her regard. It is her soul that is worth infinitely more than the few years of enjoyment she may get from her sinful marriage, and from any light-hearted acceptance of it on your part. If prudence suggests that you can help her soul most by aloofness after her attempted marriage, that should be your course. If you have reason to believe that by seeing her now and then, and by kindness of manner and action, you have a good chance of winning her back to God's grace sooner or later, that course should be followed. No one will take any scandal from any of your actions if you ask all your friends and relatives to pray for the conversion of your daughter.

# Communists and the CIO

All Americans should be grateful that this story can be told. There was a time when the issue was much in doubt.

R. J. Miller

THE SOCIAL ACTION Department of the National Catholic Welfare Conference, which is the special organ of the American hierarchy in social and economic matters, in a *Labor Day Statement* issued last year, declared that we Americans have much to thank God for, among other things that

we have a great labor movement which, in spite of shortcomings now and especially in days gone by, *has consistently turned its back on the Marxist philosophy of class struggle, revolution, and hatred of God and religion.*

This statement will no doubt come as a decided surprise to persons who are accustomed to view the American labor movement, especially the Congress of Industrial Organization (CIO) branch of it, as riddled with "reds." How can a responsible organ of the American hierarchy (they will ask themselves) make so extraordinary a statement? What about the Communists who infiltrated into a position of leadership in many American unions, especially CIO unions? What about the CIO unions that were notoriously "leftist"?

The answer to their doubts lies in one word the Social Action Department statement was careful to use, namely the word "movement."

The American labor *movement* in its rank and file was never "Marxist"; it always did "turn its back on the Marxist philosophy." The Communists who

managed to "infiltrate" into American unions were exactly what the word implies: foreign agents at work in territory not their own. Even the unions that definitely fell under "leftist" control were never more than a turbulent minority in the American labor movement. And even this turbulent minority has now been officially expelled from organized American labor.

It is this last point we wish to stress here, namely the triumphant expulsion of all Communist unions from the CIO. This victory of Americans in the American labor movement was a victory over hostile foreign forces which threatened the existence of free unions in this country and even all American institutions. The Labor Day Statement of the Social Action Department of the NCWC declared among other things that the American labor movement

certainly has justified the encouragement and support which the Church in the United States has given it.

Never did it justify this encouragement and support more clearly than in the expulsion of the Communist unions by and from the CIO. At the same time, the repudiation of Communism was another sign that American unions really "profess justice and equity," according to the prescription of Pope Pius XI in his Encyclical Letter *Forty Years After*.

The long story of American labor's victory over Communism, especially in the CIO, has qualities of danger, ad-

venture, plot and counterplot, excitement, seeming defeat, and final overwhelming victory that could serve to make it one of the most thrilling best sellers on the market. And not only "thrilling": it would be an inspiring tale as well. Indeed, it could serve as a wholesome offset to another best-seller dealing with the same theme. *Seeds of Treason* is the story of Alger Hiss, the brilliant young official of the American State Department: how he delivered secret information from the files of the State Department to Communist agents; how his treason was discovered almost by accident, to the incredulous amazement of his associates and superiors; how one court trial failed to convict him; and how finally despite his stubborn denials another trial ended in conviction.

And although *Seeds of Treason* does end with the conviction of the "villain in the piece", it leaves in almost every American reader a sense of frustration and helplessness, with something almost like fear of the secret and involved machinations of the enemies of his country, and the difficulty of tracking them down and driving them out.

But the story of the Communists in the CIO is far different. While the "villains in the piece" were of the same stripe as Alger Hiss and his confederates, clever, efficient, smart operators; while their machinations were the same devious plots to sell out Americans to the enemies of their country; and while the story has its dark and discouraging episodes and periods, the entire drama, viewed now especially from its happy conclusion, is one to inspire admiration and joyful gratification in the heart of every American observer.

Alger Hiss was not brought to book by his own superiors in the State Department; it was forces outside the Department that finally freed it from the

"seeds of treason." The "superiors" in the State Department were clever men themselves, and patriotic men too; but they seem almost to have been helpless in the face of this perfidy on the part of a trusted lieutenant. It is this helplessness on their part which in the main leaves the reader of *Seeds of Treason* with his own feeling of helplessness and apprehension.

The CIO, on the other hand, almost literally "lifted itself by its own bootstraps" from the mire of Communist perfidy and treason. Instead of getting help from the outside, the members of CIO unions were oftener than not bitterly attacked themselves by outside forces, by powerful newspapers, leading columnists, prominent civic and political leaders, precisely while they were engaged in the rugged battle with the enemies of all American institutions. And no doubt the members and the officials of the CIO would not rate in the public mind as "clever men," at least not when compared with the distinguished diplomats of the American State Department.

Yet these ordinary American citizens, immigrants and the sons of immigrants, were able triumphantly to achieve a victory that had baffled the distinguished diplomats of the American State Department!

The CIO "lifted itself by its own bootstraps" from the entanglements of Communist infiltration. Democratic procedures, freedom of speech, parliamentary rules of order, devices that had been perverted so often by the Communists for the purpose of obstruction and dirty work, were the methods used finally to defeat and expel the Communist unions from the CIO. None of the expelled unions was deprived of the opportunity of being heard on the question; the final decision in every case was a result of the majority of the

votes.

It is a long story, and it would take a book indeed to do it justice; but it would unquestionably be a book packed with action, and capable of firing the patriotism of generations of Americans, to see what patriotic Americans and "ordinary guys" could do and actually did accomplish when they set to work with dogged determination in a work of "justice and equity."

Let us, however, at least attempt to sketch here the dramatic highlights of this "American adventure."

The CIO was organized in 1935 as the Committee for Industrial Organization, a group of former AFL union leaders who were dissatisfied with the staid AFL's slowness at organizing the workers of the country on the basis of the *industry* for which they worked. The *craft* was the basis on which the AFL preferred to organize, such as carpenter, plumber, teamster, which a man exercised in working.

By adopting this industrial basis the CIO opened the doors of labor organization to the masses of unskilled workers in the great American industries of steel, rubber, textiles and the like. It was a great blessing for these workers, but it carried with it the danger of Communist infiltration.

The Communists did not long delay in taking advantage of the situation. "Enter the villain" on the scene of our American adventure. The unskilled masses would naturally be chosen by the Communist "villain" as the most likely materials for their own brand of organization, and they had never had much success in their efforts to get control of the AFL unions anyhow.

So they concentrated on the young CIO. Their object was to take it over completely; to sell their revolutionary party line to the unskilled masses of the rank and file, and thus have plenty of

man power for the day when "came the revolution." Their object was also, and even more important, to gain control of the leadership of the CIO unions, and thus to be able to use the union organization for the purposes of the party propaganda, and to divert union funds for party causes all over the world. Controlling the unions, they would also be able to call strikes at will, not necessarily in the interests of the worker, but especially as dictated by orders from Moscow. Thus they hoped to be able to paralyze the whole country, if Moscow so willed, by calling strikes in the great basic industries of the nation.

Nor was this all. It so happened that just about this time of the organization of the CIO, there was a change in the "party line", one of the many ordered through the years, which played right into the hands of the plotters against the CIO and the American people. The orders from Moscow were that instead of endeavoring to form openly Communist organizations, as had been "the line" hitherto, they were to hide their party affiliation, and "bore from within": join up with all kinds of non-Communist organizations, especially labor unions, and turn them to the uses of the Moscow party line.

There were still other things that worked in favor of the Communist "villains". The leaders of the CIO were confronted with a tremendous task just in the way of getting their young organization on its feet. It would have been difficult under the most peaceful circumstances, but peace was not their lot in those early years. They had no help, of course, from the old AFL, and plenty of opposition. Employers in steel, autos, textiles, oil and other industries that had known very little if any union organization up to that time bitterly resented the enterprise and used every means in their vast resources to cause



it to die a-borning. Even certain government agencies like the Dies Committee investigating un-American activities, came to train their guns on the youthful CIO.

So the CIO leaders in their desperate need for members and for labor organizers, were not too particular in the early years as to the particular brand of political theory professed by prospective members and organizers, as long as they would help swell the ranks of the CIO. And not a few of the organizers from Communist backgrounds who presented themselves were talented, hard-working individuals, "clever" men, who did great work (for their own purposes) in helping to organize the CIO.

This might be called Act One of our "American adventure." As it ended, how the future must have smiled on the clever men of Moscow! Smooth sailing and easy pickings seemed to be their happy lot. Surely they would have no trouble (so they must have thought) in handling the non-Communist leaders of the CIO, former day-laborers, most of them, with their desperate need for more and more organizers for the growing CIO, and their difficulty in finding capable organizers among the non-Communists. And as for the rank and file, once the clever Communists got control of the union machinery, just let the dumb American workingman try to shake them off!

Then came the years of World War II. which might be said to be Act Two in our drama. The plot moved along pretty smoothly for the villains during this Act. There were, it is true, a few interesting complications, in the way of abrupt changes of the Communist party line. Before 1939, the line had been one of all-out opposition to Hitler. With the signing of the Stalin-Hitler pact in 1939, however, it changed suddenly to an attitude of benevolent neutrality as

regards the European War, under the slogan "The Yanks Are *Not* Coming," and with vociferous opposition to any production by labor in favor of the western Allies. With Hitler's attack on Russia in 1941, it changed at once and turned completely back to the fiercest opposition to Hitler; and after Pearl Harbor, it clamored incessantly for the opening of a "second front" in Europe. It even brought a proposal from Earl Browder practically cancelling class war (although Communism without class war is like Christianity without Christ), and another from Harry Bridges that labor pledge itself never to go out on strike under any circumstances (although the strike is one of Lenin's most highly cherished weapons in the "technique of revolution").

But in general the necessities of the war effort made it easy for Communist agents to infiltrate American unions, and they made the most of the golden opportunity.

So Act Two ended with the war in 1945, and it left the Communists in an all-time high position, as far as the control of American unions was concerned. They had even succeeded in taking over the control of some AFL locals in New York City and Los Angeles. In the CIO, they had complete control of the national headquarters of at least 15 out of the 39 unions, including the Electrical Workers with half a million men, third largest union in the entire CIO. They were dangerously close to having control of some half dozen more, including the Auto Workers, largest of all CIO unions, with over a million members; the Amalgamated Clothing Workers, with 300,000 members, and the Shipbuilding Workers, with 200,000.

A tabulation will reveal the situation more clearly. At the end of World War II in 1945, the national headquarters



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of the following CIO unions were *under Communist control*:

|  |         |
|--|---------|
| American Communications Association (not to be confused with the Communications Workers of America, which was affiliated with the CIO in 1949, and was definitely not communist controlled), numbering ..... | 20,000  |
| Electrical, Radio, & Machine Workers .....   | 500,000 |
| Farm Equipment & Metal Workers .....   | 60,000  |
| Fishermen & Allied Workers .....   | 18,000  |
| Food, Tobacco, & Allied Workers .....  | 70,000  |
| Fur & Leather Workers .....  | 80,000  |
| Furniture Workers .....  | 45,000  |
| Inland Boatmen's Union of the Pacific .....  | 3,000   |
| Longshoremen & Warehousemen .....  | 40,000  |
| Marine Cooks & Stewards .....  | 4,000   |
| Mine, Mill, & Smelter Workers .....  | 80,000  |
| National Maritime Union .....  | 50,000  |
| Office & Professional Workers .....  | 45,000  |
| Packhouse Workers .....  | 80,000  |
| Public Workers of America .....  | 95,000  |
| Transport Workers Union .....  | 95,000  |

The following unions were *doubtful* for one reason or another, either because the leadership was doubtful itself, or because it was associating dangerously closely with Communists, or else because Communists had some degree of authority on the executive board of the union, and were bidding for more:

|                                    |           |
|------------------------------------|-----------|
| Auto Workers .....                 | 1,100,000 |
| Amalgamated Clothing Workers ..... | 300,000   |
| Shipbuilding Workers .....         | 200,000   |
| Shoeworkers .....                  | 40,000    |

Besides all this, the official publication of the CIO, the weekly CIO News, was edited by Len De Caux, a well-known party liner; the general counsel

of the entire CIO, Lee Pressman, was another; and the Political Action Committee, or PAC, an agency of the CIO to publicize the stand of candidates for public office on labor questions, was heavily infiltrated with still others.

On the other hand, by 1945 public opinion outside the CIO was beginning to be aroused against this wholesale infiltration; and the enemies of organized labor were taking up the chase with mighty hue and cry. "The CIO itself is a threat to American institutions," was their hunting call, repeated in a hundred varying tones; *all* CIO union officials and members are reds in disguise!

This again was playing right into the real Communists' hands. It would serve their purpose, they calculated, in various ways. The confusion resulting from these wild attacks would make it impossible for the non-Communist officials to get rid of the real reds; resentment would be aroused in the rank and file, and drive them actually to go over to the party ("all right, if you want me to be a Communist, I'll be one!"), or at the very least it would embitter them against management and supply the makings of a perfect "revolutionary situation."

Such was the picture in 1945, at the end of Act Two of this drama of American history. The Communists in America were riding high. Well entrenched in powerful unions, disputing and fighting for positions of power in others; controlling influential organs of public opinion, they might have had reason to think that the battle was all but won, and it was all over but the shouting.

The friends of the CIO, on the other hand, had good reason to be discouraged. With the reds in the saddle as they were, with the difficulties facing non-Communist officials like Philip Murray inside and outside the organiza-

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tion, what chance was there ever to get rid of this curse of the American labor movement and this real threat to American security?

That was the question; and the answer was to come in the next five years, in the course of the next Acts in the drama. Five short years! What they were to reveal in the development of the drama could hardly have been predicted by any observer of its progress in 1945. Not even the most optimistic

friend of the CIO could have dared hope that by 1950 the Communist hold on the CIO would be thoroughly broken; that the national offices of *no* CIO union would be in Communist hands; that the PAC would be a bona fide labor agency, and the *CIO News* a bona fide labor paper; and that every one of the national officers of the CIO, including the general counsel, would be free from the red mark of Moscow.

### Missionary Census

Of interest to many of our readers, we think, should be the following figures on the number of priests and sisters of various religious orders working in the foreign mission fields. The total number of missionaries, incidentally, increased from 3,093 in 1946 to 4,123 in 1949.

The following table shows the ten leading groups of men and women, the number of their missionaries, and the number of their fields:

#### First, the orders of men:

|                                  | Members | Fields |
|----------------------------------|---------|--------|
| Jesuits .....                    | 481     | 11     |
| Maryknoll Missioners .....       | 319     | 10     |
| Franciscans (various) .....      | 285     | 4      |
| Redemptorists .....              | 180     | 22     |
| Society of Divine Word .....     | 141     | 8      |
| Marianists .....                 | 110     | 4      |
| Sacred Heart Fathers .....       | 87      | 4      |
| Oblates of Mary Immaculate ..... | 83      | 6      |
| Holy Cross Congregation .....    | 77      | 2      |
| Holy Ghost Congregation .....    | 71      | 2      |

#### Orders of women:

|                                   | Members | Fields |
|-----------------------------------|---------|--------|
| Franciscans (various) .....       | 340     | 19     |
| Maryknoll Sisters .....           | 291     | 9      |
| Sisters of Charity .....          | 172     | 5      |
| Notre Dame Sisters .....          | 118     | 6      |
| Dominicans .....                  | 107     | 2      |
| Marist Sisters .....              | 107     | 4      |
| St. Joseph Sisters .....          | 72      | 7      |
| Servants of Mary Immaculate ..... | 53      | 3      |
| Medical Mission Sisters .....     | 53      | 4      |
| Holy Ghost Sisters .....          | 43      | 9      |

These figures were gathered from official sources by *Our Vineyard*, a mission magazine published in India.

# Letter From Brazil

This letter, from an American priest laboring in the interior of Brazil, is published because it will clear up the background of incidents in South America that are often grossly misrepresented in the press and news magazines of North America.

*J. N. McCormick*

To the Editor:

During my visit to the States a few months back, I was frequently asked about the stories that are published every now and then about Protestants being persecuted in South and Central America by the Catholic Church. I tried to bring out the fact that Protestants in these parts sometimes brought trouble on themselves not merely because they were Protestants, but because they were offensive and insulting toward the things these people hold sacred, such as the Pope and bishops, priests and nuns, Our Lord in the Blessed Sacrament, devotion to the saints, and especially Our Blessed Lady. As long as they hold to their own teaching and to practicing their own cult, no one bothers them. Last week here in Manaus, the capital of the province of Amazonas in the heart of Brazil, we had very concrete proof that this is so.

The Baptists and the Adventists have been here now for several years. Their number is not great; out of the seventy-five thousand people in Manaus, I doubt if there are 2,000 Protestants in all. Among them are several American missionaries; in fact, the Baptists are under American leadership and are supported by the Baptists in the States. Up to last week there has never been any opposition to their activities nor any public incident of any kind. They have been treated with complete charity and tolerance.

Last week, however, the Baptists held

what they called a Baptist Congress here in Manaus. They brought Baptist pastors from the south of Brazil, from Rio and São Paulo, as their star orators. Among them they brought in one Raphael Gois Martins, a fallen-away priest now occupying a Baptist pulpit in São Paulo. He was their principal sacred orator, as they announced in their dodgers. His offensive language and vile abuse of all things Catholic have caused him to be driven out of several Catholic States in Brazil — Pernambuco, Ceará, São Luiz de Maranhão — by indignant Catholics. Well, he brought the same thing on himself here. I can well imagine that you will be seeing lamentations about the persecution of Protestants in the "liberal" publications of the States before long. Believe me, they begged for it here for a week, and when the indignation of the Catholic laity had reached a boiling point, not even the bishop could stop them, as he actually tried to do.

Besides holding meetings in their own churches here, they were given the right to use the State-owned opera house of Manaus, a building that is maintained by and for the people of the State of Amazonas, the vast majority of whom are Catholics. Freedom of religion is recognized in Brazil, and these people were given full freedom. What happened? The ex-priest Baptist minister, the principal speaker of the occasion, spent his entire time raking up the old calumnies against the Church, some of

which came from anti-Catholic literature more than a hundred years old. Some samples of the kind of religious oratory he delivered were these: "Foreign missionaries, priests, are in Brazil just to take Brazilian money out of the country." (There is not a priest in the State of Amazonas supported by the people. Our own group of missionaries is entirely supported by people in the United States.) "Priests grow rich and prosperous by preying on the superstitions of the people." "Priests do not marry because they do not have to; they all have several women." "Confession is a means of seducing young girls." "Devotion and consecration to the Sacred Heart is superstitious and silly." "The one whom Catholics call 'Our Blessed Lady' was nothing but a prostitute, a woman of the streets." These are actual quotations, because some of the Catholic men went to the meetings out of curiosity and reported to us exactly what they heard.

A few nights later a small radio station here in town gave the ex-priest an hour (perhaps they paid for it), showing that the Catholic owners were broad and tolerant enough. Again, Catholics had to listen to the same vicious and insulting performance. One intelligent Brazilian told me: "Sure we have freedom of religion in Brazil; they can practice their cult wherever and whenever they want to. But that does not mean that I have to listen to their gross insults and allow them to abuse things sacred to me, to my faith, and to my family. I do not have to listen to blaspheming speakers making Our Lord and His Mother into rogues. And certainly when I or my children turn on our radio, I am not going to tolerate some Judas filling their heads with filthy stories and indecent lies about priests and nuns." He voiced the sentiments of the majority of Catholics here in Man-

aus, when the Baptists announced they would hold the final rally of their congress in a public square, featuring a climatic attack on the Catholic Church and the Blessed Virgin. That was the last straw.

The Catholic laymen and women of Manaus organized themselves to break up this rally, and remember that the Baptists have been here for years without a word or act being perpetrated against them. The bishop got wind of the movement and asked the people to desist. They told him firmly: "Your Excellency, this is not an act of the Catholic Church officially, but only a demonstration of a group of indignant citizens who have been insulted in the things that they hold sacred and dear."

The rally was never held. The Catholics in great numbers, far outnumbering the attendants at the rally, formed a procession, entered the square where it was supposed to be held, reciting the rosary and singing Catholic hymns. The procession completely surrounded the small group around the speaker's stand, and the latter were told that they had better disperse quietly because no abuse of Our Blessed Lady would be tolerated. There was almost nothing in the way of violence. Most of the Protestants saw that the rally was hopeless and left; a few who resisted were pushed off the square. I must say that for a people of strong sentiments and feelings, they conducted themselves very mildly.

A good many of our own people were in the group, not because we told them to go, but because they have learned to love and venerate and defend the Mother of Christ during the years of our missionary work here. I am not trying to excuse the act by which the rally was broken up; actually the civil authorities should have prohibited public calumny and detraction. The whole incident was regrettable, but most regrettable were

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the base provocations offered to sincere Catholic people. It was they and not the Church that originated and carried out the demonstration.

Incidents like the above sometimes undergo strange transformations before they appear in the American press. It is

not in any sense to foment division and prejudice that I write; it is to give you and your readers the background of such incidents from on-the-spot witness.

Sincerely,  
John N. McCormick, C.Ss.R.

### Under the Hammer and Sickle

A letter in *Fatima Findings* from a Jesuit priest in Eastern Germany lists in ghastly detail the conditions prevalent in that part of Europe.

"The director of the Catholic Welfare Conference said that 70 percent of the Germans are beggars. This poverty is aggravated by the lack of housing and work. A few examples: a mother and her daughter of 14 years live in a corner beneath a roof having 40 square inches where they can stand straight. They have a small table and a chair; they slept on the floor, later on boards, now on two straw bags with but one cover for both. They have 13 dollars a month income. Another family of 10 persons live in one room. Several families — 80 persons in all — inhabit a 35 by 8 yards for years. 630,000 from 14 to 20 have no work. 80,000 homeless roam the highways. Five million young people have no paternal roof. Seventy to eighty percent have no bed of their own. More than half of the Catholics in Eastern Germany must die without the last Sacraments, and have no Christian funeral. There, 330,000 children have no religious instruction. All this for lack of priests. In 1945 more than 100 priests suffered a violent death in but one diocese in Eastern Germany. The adjacent diocese had 398 priests; 228 were killed. About 15 million Germans have been expelled from their homes . . . the refugees often saved only the clothes they were wearing. Two-thirds of the Catholics in one diocese are refugees. . ."

Truly these suffering members of Christ's Mystical Body are deserving of our charity and our prayers.

### Facts About Canonization

Following are some interesting statistics on canonizations, old and new:

During the Holy Year, 22 canonizations and beatifications took place. Pope Pius XII, since his coronation 12 years ago, has elevated 42 saints and *beati*, exactly one more than Pius XI, who reigned for 17 years.

Pius X in 11 years created 15 new saints and *beati*.

Leo XIII made 29 in 15 years.

Pius VI created 18 between 1775 and 1799.

Since 1634, when Urban VII reserved the beatification of saints to the Holy See, 983 have been beatified. Of these 819 were martyrs.

Only 80 have been canonized in the last 326 years.

The Sacred Congregation of Rites is now studying 1000 causes.

These figures were compiled by *Our Vineyard*, Indian mission monthly.

## For Non-Catholics Only

F. M. Louis

### Should Any Books be Prohibited?

*Objection:* To me the most irritating thing about the Catholic Church is the fact that she assumes the authority to tell people what they may and may not read. I believe in the freedom of the human mind. I believe that the mind should be permitted to look at all sides of any question, and to judge the truth for itself. I believe that there is no monopoly of truth: that truth can be found anywhere by the sincere seeker.

*Answer:* I am of the opinion that the Catholic Church's prohibition of certain types of reading for her members would not irritate you nearly so much if you would consider certain unassailable facts about human nature.

There are two types of reading matter prohibited to her children by the Catholic Church. The first is that which would endanger their virtue or incite them to sin. Here the undeniable fact about human nature is this: for anyone to read, without a good reason, obscene descriptions, or cleverly formulated arguments in favor of adultery, abortion, and other forms of sin, ordinarily creates a strong psychological incentive to sin, especially if there be subjective circumstances making the sin attractive. The Catholic Church maintains that sin is the greatest, nay the only real evil in the world. As a spiritual mother, she is bound to protect her children from it by forbidding them to read that which could lead them into it.

The second type of reading forbidden to Catholics is that which would endanger their faith, i.e., their adherence to the truth about God as He Himself has revealed it. Catholics hold that the truth about God is one, objective, and within the grasp of all. But they know by experience that even one who knows the truth can be moved by arguments against it to throw off the responsibilities it lays on his free will. This is simply a fact of human nature. Because faith in God and His revealed word is the most important treasure anyone can possess, the Church commands her children not to read that which could diminish or destroy it because of the perverseness of their will. This is not therefore an attack on freedom, but the protection of a treasure. And anyone who can show that the treasure of his faith is secure can, for a good purpose, obtain permission to read books generally forbidden.



# The Advantages of Dying Broke

It is the ambition of many Americans not "to die broke". They little realize what a sour sense of fulfillment the achievement of their ambition will bring.

L. G. Miller

THE NAMES of Richard Rodgers and Oscar Hammerstein are as well known as those of any famous personages in our country today. They have been phenomenally successful in their collaboration on a long list of musical comedies, among them the wonderfully entertaining *Oklahoma!* and their current hit, for which it is still almost impossible to get tickets except months in advance—*Tales of the South Pacific*.

Mr. Rodgers and Mr. Hammerstein have, as one of the lesser satisfactions of their art, garnered considerable financial returns from these productions. No one will begrudge them these returns, nor should anyone be surprised at a recent news report which related how they have both taken steps to safeguard their well-earned increment by certain judicious investments. The nature of these investments does not concern us here; undoubtedly they were very wise, and will bear fruit in good time.

What intrigued us was a statement issued jointly by the two masters in their particular field of art. This statement purported to give the reason why they had devoted some considerable time and thought to their investments.

"Many successful composers and writers have ended up in stark poverty," they said in effect. "We are taking these precautionary measures because we don't aim to die broke!"

Now we do not pretend to know the philosophy of life, if any, adhered to

by Mr. R. and H., but in this statement of theirs, it seems to us, they have hit off very well the prevailing frame of mind of many millions of their fellow Americans. For these Americans God is a nebulous sort of being, and they have never given much thought to the possibility of there being a purpose in life which reaches beyond the grave. For them the only purpose in life is a transient one, to be achieved in the 30 or 50 or 70 years allotted to each individual.

Complete happiness during this comparatively short span of years is their one consuming objective—the happiness, such as it is, of enjoying a sufficient measure of the comforts and luxuries of this world.

Co-relative and essential for the enjoyment of these comforts and luxuries is the possession of money. Therefore the chief purpose of life is to make money, and, having made it, to hang on to it through thick and thin. And the chief satisfaction to be gained in the twilight of life is to be able to look back over one's years and say: "I'm a successful man; I don't have to die broke."

And yet a little probing beneath the surface reveals some interesting discrepancies in this glib worship of Mammon even unto the grave.

Just what advantages are there in "not dying broke"? Is the death of the millionaire intrinsically more peaceful than that of the pauper?

We have seen both types die, and to tell the truth, the possession or non-possession of this world's goods did not seem to add or subtract from the physical agony in the case of either one.

Certainly, as far as we could tell, it did not add much to the comfort of the dying millionaire to know that he was the owner of a chain of super-markets and a down-town skyscraper.

Is it good "not to die broke" from the angle of the security one leaves for one's survivors? There is no doubt that a certain sense of satisfaction accompanies such a realization (and the insurance companies do not let us forget it), but here again, in the days or hours before death, if a man knows that death is inevitable, he usually is thinking of a great many things besides bequests and insurance policies.

He is, to put the matter bluntly, worried about his own immediate future rather than about the future of anybody else. Maybe he has never given much thought to that future; maybe he tried to laugh out of existence the idea of immortality. But now that the shadows are settling over him, he sees things somewhat differently than he did in the days of his health.

If during his life he has lived by the code of Mammon, and if, following that code, he has managed to heap up a not inconsiderable amount of worldly wealth, he may, in his last days or hours, find that there are certain distinct disadvantages in dying rich.

The first of these disadvantages stems from the undoubted truth of human experience that the more attachments a person has in this life, the harder it is to break with them when life comes to an end. "You can't take it with you" is just another way of expressing this same truth. If you were urging someone to give generously to a charitable cause, you might tell him,

"You can't take it with you." This implies that a man might as well put his money to good use while he has a chance, otherwise he will have a tough time saying goodbye to it when the moment of parting comes.

The second great disadvantage of dying rich, it seems to us, is the fact that the entrance requirements for heaven are so much stricter for the rich man than for the poor. Although the rich man may have loudly denied the possibility of there being a heaven while he was strong and healthy, invariably, as he approaches his end, he is not quite so sure. After all, he reflects, millions of people, some of them even more intelligent than he himself, believe fully in the existence of another world. What if they should turn out to be right?

In that frame of mind he finds himself very ill at ease, and especially if his memory dredges out of the past these rather frightening words of Christ:

*Amen I say to you, with difficulty shall a rich man enter the kingdom of heaven. And further I say to you it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven.*

It is true that Christ added the consoling modification:

*With men this is impossible, but with God all things are possible.*

Nevertheless, if I were a rich man, and knew that I had not long to live, I am certain that these words of Christ would cause me to be very much afraid. I am certain that, in the light of those frightening words, I would be less concerned with "not dying broke" than with how my wealth had come into my hands, and whether or not I had used it as a good steward. I should wonder, looking back over my past life, whether I had properly discharged the duties of justice and charity, which fall with

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special weight upon those to whom God gives a large measure of this world's goods.

Did I, during my life, I would ask myself, act with justice towards my business associates, my customers, the men who worked for me?

And how about the exercise of charity? The money that came to me during life was only lent to me, in a sense, because at death I would have to pass it on to someone else. Was I a good steward of that money? I had a right, strictly speaking, only to what was necessary to support myself and family according to my condition in life, with reasonable care for their provision after my death. Everything else belonged to the poor and those in need and to the

essential work of spreading God's kingdom here on earth.

If the answers I had to give to these questions asked me by my conscience were unsatisfactory, I am afraid I should fall into the blackest despair, if some good friend were not on hand to remind me of the all encompassing mercy of God.

As for Mr. Rodgers and Mr. Hammerstein, they are no longer in their youth. It will be sad for them if just about the time they get things arranged so that they will be in no danger of "dying broke", they suddenly receive the inexorable summons of death, and find they are a little short on the only kind of investments that pay dividends in eternity.

## Marriage Made Difficult

The following marriage customs, listed by the *Frontier Call*, are adhered to by certain racial groups in Africa. They are worth reflecting upon by young married people in the mood for complaining about their lot.

Among the Meban, a Sudanese people, the bride and groom are supposed to remain in their hut during the first nine days of their marriage. During this time they are forbidden to eat anything, and their only drink must be water. As a matter of fact, voluntary starvation as part of the marriage celebration is widely practiced in Africa. On the tenth day the couple is allowed to eat just a mouthful of food, and on the eleventh day they receive four mouthfuls. Finally on the twelfth day the starvation period ends and a great feast takes place. The bride however even then cannot leave her hut, but remains confined within doors until she has her first child.

To get a wife is not an easy matter in Africa. The young man has to prove his love for his intended by working for a period of time for the parents of the girl. After this, he pays a dowry, consisting of cattle, spears or arrows.

Among the Uduk tribe, a man is supposed to kidnap his bride and take her into the bush, where they live hidden for three days, keeping the rule of strict fasting. After that her relatives go out to look for them, and a more or less ceremonial return of the girl to her parents takes place. Then she follows the groom to his hut.

A Shilluk woman cooks for her husband and leaves the hut while he is eating. After the man has eaten the main part of the meal, she may enter the hut and eat together with her husband. While eating or drinking in the presence of men, Shilluk women keep a reed mat upright in front of their faces, to screen themselves from the eyes of the guests.



## Thoughts for the Shut-in

L. F. Hyland

### Cause for Rejoicing

Shut-ins would not feel that they have been unjustly treated by God if once in a while they would think of what they may have been spared from by being confined. We do not mean that they should cherish selfish thoughts of being spared from hard work and responsibility, which are the lot of all healthy people, and which most sick people would gladly accept if only they could be well. The one great cause for rejoicing that every shut-in should nourish is the thought that by being ill or incapacitated he is spared from many a danger of falling into serious sin.

Of course such rejoicing can spring only from a clear understanding of the evil of a single serious sin. It must be a conviction that this is a greater evil than all the wars, than all the earthquakes, than all the sickness and all the accidents that have ever occurred. It must be remembered that one serious sin is a man's attempt to dethrone God and to destroy the universe that He made. It must be a sick person's strongest conviction that, in the inspired words of St. Paul, "they who sin, crucify Christ to themselves again." It must be realized that the greatest ingratitude between man and man is only a shadow, in comparison with that whereby a man uses one of the very gifts God gave Him to strike at God. It must be thought about often that the only reason for the existence of an eternal hell is the infinite malice of a serious sin.

One who has learned these truths must be deeply grateful for any circumstances in life that make him less liable to fall into sin. Every Christian shut-in finds himself in such circumstances. It is true that it is not impossible for a shut-in to commit a serious sin. He can still deliberately desire evil, or consent to evil. But he is freed from many of the opportunities and temptations to sin that well people must face. Moreover bodily weakness or pain mitigate considerably the attraction of evil, and make one appreciate the price of suffering Christ had to pay to atone for sin. For all these helpful circumstances, the shut-in should be grateful.

Especially one who, looking back, can recall that when he was well, he did offend God seriously, should have the sense of gratitude for the spiritual blessings of the shut-in's state. He should speak in all humility of these blessings to those who visit him.

# Prods to Perfection

This monthly feature, consisting of anecdotes and quotations from real life, is designed to inspire practices that should be second nature to the character of a Christian.

*J. P. Schaefer*

THIS IS Catholic Press Month. These words may mean as little to most Americans as the declaration: 'This is National Sunflower Week.' But if you will but pause and reflect a moment, this month *can* be an important one in your life.—Your mind is, next to your will, the most important faculty of your being. And many of its convictions, its opinions, its prejudices are formed by reading. Have you ever stopped to calculate how many hours a day, a week, a month you spend in reading? Yet, though the development of your mind is so dependent upon your reading, though you may spend many hours a month in reading, what have your reading habits done to improve your mind and your life? That you may realize a bit more, perhaps, the importance of good reading, the tremendous danger of cheap, immoral reading matter, we ask you to read the following incidents; and while reading, won't you cast an inquiring eye upon your own reading habits?

Her life was spent within the walls of a convent: but from behind them, she influenced the world. Practically unknown, she died an early death: but from heaven she touched and stimulated the lives of thousands. This was Therese of Lisieux, the Little Flower of Carmel. Some twenty years ago, President Quezon of the Philippine Islands felt the tug of God's grace and Therese's influence. He renounced free-masonry and was reconciled to the Church — after reading

her life for the fourteenth time.

From even the 'father of lies' we can learn. A famous preacher one day stood in the pulpit and exclaimed to his listeners: "If I were the devil, I would not taunt you, as perhaps you think, to swear and blaspheme, to steal and commit acts which should not even be mentioned among Christians. No, I would not be so foolish. I would urge each one of you to subscribe to a bad paper, read a bad book or one against our Faith. Then I would not need to bother about you any longer. By this I should have won you for myself and for hell."

Sophon, the famous philosopher and teacher, had a number of children, and he wished to raise them prudently and wisely. He had forbidden them to associate with bad companions. One day one of his daughters, seventeen years of age, became irritated at his refusal to allow her to visit a friend whose company he had forbidden. "You must think me a child," she exclaimed, "if you think that this visit will be dangerous for me now." The father said nothing, but reached down and took a piece of burnt-out charcoal from the fireplace and handed it to his daughter. "Take it; it will not harm you." The girl took the coal from her father, and though it did not burn her, it soiled her hand and left a black spot on her white dress where her hand touched it. She dropped it quickly. "You see," said her father, "even though the charcoal

doesn't burn it cannot but leave a black mark or two on you. It is the same with bad companions." — Books, too, are companions; even more close and intimate companions, for they are companions of your mind.

In answer to a critic who thought to praise him by calling him 'the American Maupassant', O. Henry, the great American short-story writer, unconsciously paid himself one the greatest compliments which can be paid to any writer. For he replied to the critic: "Sir, I never wrote a dirty line in my life."

A Catholic book-salesman once determined to 'sell' General Rosecrans, one of the great Civil War Generals. The General had often heard that Catholics had many dark and sinister secrets which they kept to themselves, so he said to a companion: "We have heard awful things of these Papists; let us see what they have to say for themselves." They bought a copy of 'The Catholic Christian Instructed'. The book exerted a chain-reaction. For the General and his companion, the General's wife and their two daughters became Catholics. Later the two daughters became Ursuline nuns, and the companion of the General became a Paulist.

A convicted murderer was spending the last days of his life in a prison-cell. To occupy and dispose his mind, the prison chaplain persuaded him to read a good book. The criminal began the book with misgivings, then read avidly until he had finished. Upon returning the book to the chaplain, his comment was: "If I had always had books like this to read, I should not be where I am now."

Perhaps it was providential; for Sir Richard Burton, the famous English

author, had almost completed what he thought was to be his greatest work when he died. The work was the translation of a so-called famous classic. After her husband's death, Lady Burton was in great need of money, and was offered as much as \$30,000 by a large publishing house for her husband's book. But even in the face of such an attractive offer she hesitated; for though she knew that the work had great 'scientific value', and that her husband had spent years of labor and research on the translation, the work was grossly immoral. She herself tells us of how she faced the problem. "I said to myself, out of fifteen-hundred men, fifteen will probably read this in the spirit in which it was written; the fourteen-hundred and eighty-five others will read it for filth's sake, and pass it on to their friends and the harm may be incalculable. I sat down before the fire to consult my own heart, my own head. I laid the manuscript on the ground before me — two large volumes. Still my thoughts were: was it a sacrilege? It was his magnum opus, his last work that he was so proud of; that he was to have finished on that awful morrow that never came. Will he rise up in his grave and curse me or bless me? I knew that the authors who had written the original, pagans, had prayed that they might not be cast into hell. And then I said: 'No, not only not for \$30,000 but not for millions will I risk it!' Sorrowfully, reverently, and in fear and trembling, I burnt sheet after sheet until the whole was consumed."

Your mind is a most delicate and precious instrument: treat it as such. If you are convinced of the importance of good reading, then put your convictions into action. May we suggest a few very practical and intelligent resolutions for this Catholic Press Month? During this Catholic Press Month, I will renew more



intelligently than ever before, and keep more scrupulously than before the following pledge of the Legion against Indecent and Immoral Literature: "I pledge myself to refrain from buying or reading indecent and immoral books and periodicals, and to cease to patronize those places where they are sold as a matter of policy." If we all kept this pledge it would not be long before the plague of 'two-bit immorality' disappeared from the newsstands in depots, drug-stores and on street-corners. During this Catholic Press Month, I resolve to read at least one good Catholic book.

Place your mind into the company of the best and most solid thoughts and you cannot but be improved. During this Catholic Press Month I resolve to watch more carefully over the reading habits of my children. You may be surprised at the company they are keeping. With a view to strengthening your own convictions and improving your mind and life, we ask you now to re-read the preceding incidents slowly, reflectively. Perhaps you can think of an even better resolution than we have suggested.

### *Corporal Punishment*

An article in the *Catholic School Journal* on the teaching methods of the great educator, St. John Baptist de la Salle, lists the precautions that were set down by the saint for his teachers in the use of corporal punishment. Considering that they were written in 1706, in an age when teachers were commonly downright brutal towards their pupils, these precautions are remarkably enlightened. They might be adopted with profit and without change by teachers even of our own day:

The brothers (of St. John's teaching congregation) may administer only one blow on the hand with the ferule; if sometimes it is necessary to give more, two should never be exceeded. The left hand should be struck, because the right is used for writing. The ferule should not be used on those whose hands are sore.

All corrections should be administered with much moderation and presence of mind. Ordinarily, no more than three blows may be given in a "spanking," and if it is sometimes necessary to exceed this number, never more than five should be given without a special permission from the Brother Director.

In order to be beneficial, corporal punishment should be accompanied by the following characteristics:

1. Pure and disinterested;
2. charitable;
3. just;
4. proper and suitable to the fault;
5. moderate, i. e., it should be less rather than more rigorous;
6. peaceful, so that he who punishes should not be moved by anger;
7. prudent, wise and discreet;
8. voluntarily accepted by the pupil;
9. respectfully accepted by the pupil;
10. characterized by silence on the part of both scholar and master.

As the author of the article wisely remarks, what teacher, restrained by such a multiplicity of conditions, could punish too frequently or imprudently?

## Why Christ Loved His Rich Friends (II)

Christ did love and favor many rich people, but they were those who made themselves worthy of His love.

*R. J. Miller*

THE THING that made Our Lord love His wealthy friends was the fact that none of them were slaves to their wealth, nor to the ordinary conventions of their wealthy surroundings. Rather, as we discover them in the Gospel stories, each of them is defying human respect in one way or another by going against what the average rich man or woman of his surroundings took as the accepted way of behaving.

Zacheus, the wealthy "chief of the publicans" in Jericho, for instance, was anything but a lover of his wealth when he told Our Lord:

I am giving half of my goods to the poor.  
And if I have wronged any man in any way, I am making him restitution fourfold.

No wonder Our Lord loved him! There certainly must have been depths of generosity in the heart of the little rich man far beyond anything in the common run of his associates, to enable him to respond so magnificently to the call of Christ! And Christ, seeing that generosity, showed Zacheus, the rich man, His love by giving him the opportunity to become externally and in fact, as he has been internally and as it were in possibility, the friend of the Christ Who "loveth a cheerful giver."

There were, also, the Magi, those mysterious "wise men from the East." If there is anything that stands out in

them, it is their difference from all the other wise and wealthy persons concerned in the Christmas story of the Gospel. They are in fact the only wealthy persons on the side of the Infant in that story. Herod, the leaders of the Jews, all the socially prominent and distinguished persons of the time were aloof or hostile; only the holy Magi "falling down, adored Him."

If the Infant had been an earthly king's son, cradled in a magnificent palace, their homage might not have been out of the ordinary. But they found Him in a poor house in Bethlehem:

entering the house, they found the Child  
with Mary His Mother.

Evidently St. Joseph had found some shelter besides the poor Christmas cave by the time the Magi arrived; but even so, it could hardly have been anything but one of the poor dwellings in the lowliest part of the little town. Yet these grand personages from the Orient entered that poverty-stricken dwelling, and offered the Christchild splendid mystic gifts: gold as to a King, incense as to a God, myrrh as to a suffering Redeemer! No wonder, again, that wealthy men of faith like this were friends of Jesus Christ!

The mysterious owner of the Upper Room at Jerusalem, at the other extreme of Our Lord's life, was another

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exceptional rich man. While all the rest of the great ones of Jerusalem were bitterly hostile to the young Prophet from Galilee, he, the owner of one of the grand mansions in town, and by the same token a person of no mean distinction in the Jewish capital, had enough faith and courage in the Human Being to defy the talk of the town and offer Him this elegant apartment for the Last Supper. And surely there must have been plenty of talk about town that first Holy Thursday evening when it was learned that while the rest of his wealthy friends were rabidly intent on plotting the Human Being's death, this one of themselves should be giving Him such extraordinary signs of respect. "Did you hear what that fool did?" "No, what?" "He allowed *Him* to use his house for the paschal supper! And to drag in His ragged ignorant batch of followers to share it with Him!" "He must be crazy! Wait until I see him in the morning!" It is too bad the Holy Gospel does not give us a clue or two as to how this great-hearted rich man of Jerusalem had to suffer from his wealthy friends for daring to be so different as to welcome the friendship of Jesus Christ!

During Our Lord's passion there was also His friend Claudia Procula, the kind-hearted wife of Pontius Pilate. She sent a message to her husband while he was wavering as to whether to condemn Jesus to death or not:

Have nothing to do with this innocent Man. In a dream today I suffered terribly because of Him!

It was a strange thing for the wife of a Roman governor to do in behalf of one of his subjects standing trial for His life; and its very strangeness is the reason why it attracted the love of Christ, and why Claudia Procula is listed among the Saints of some of the

Greek churches.

Joseph of Arimathea and Nicodemus were two other wealthy Jews whose conduct was far different from that of their associates at the time of the passion of Christ. Instead of being His enemies, they were both "Disciples of Jesus," as the Gospel says. Even though this was usually "secretly, for fear of the Jews," their friendship was strong and true enough to dare the contempt and hatred of their fellows when Our Lord's passion had drawn to a close. They were the men who provided out of their wealth for Our Lord's burial. If then we rank them among the wealthy friends of Christ, there is a very unusual reason for it. Our Lord loved them not merely because they were rich, but because while being rich they had the heroic courage to show friendship to Him when it was a most unpopular thing to do.

Present at Our Lord's last hours on the cross and at His burial were also some wealthy women, who had been His friends during most of His public life. They were the ones who had supplied out of their wealth the daily living of Christ and His twelve Apostles while they travelled about preaching. Considering how Our Lord and the Twelve were hated by the upper classes in general, this behaviour on the part of the holy women in favor of Christ must have been the object of no little cutting comment from their elegant lady friends.

"That Joanna! Has she nothing better to do than go travelling around the countryside spending her husband's money on a pack of ragamuffins?" "My dear, it costs a *fortune*! You should see those fishermen *eat*!" "Yes, and that Mary Magdalene! I'm surprised, I really am, that a decent woman wants to be seen in her company! And there she is as big as life with your friends Joanna, and Susanna — ." "Not *my* friends, my dear! I told Susanna to her face that

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she has disgraced our social set, and she need never call at my house again!"

Friendship for Our Lord must indeed have cost these wealthy women a high price, not only in the alms they lavished upon Him and His Apostles, but especially in the cruel breaches it made in other friendships they had perhaps held very dear.

Then there was the husband of one of these women, Chuza, the prime minister of King Herod. He belonged to a class of the sophisticated wealthy who were ever seeking entertainment, shows, magicians' tricks, to rouse their jaded interest in life. But his little boy had been taken seriously ill, and for once he forgot his elegant indifference to rush off and plead with Our Lord for a miracle to cure his boy. Our Lord indicated that He knew well enough the mentality of people like Chuza when to the desperate father's pleading He gave the cold reply:

Unless you see signs and wonders, you do not believe.

But Chuza could be different; he roused himself to a new desperate plea:

Sir, come down before my child *dies*!

Our Lord must have seen the difference, for now He too changed. No longer cold and reproving, but straightforward as man to man, he said:

Go back home; your son is going to live.

And, says St. John, "the man *believed*

what Jesus told him." No longer a seeker for signs and wonders like his rich friends, he put his faith in the simple almost offhand word of the Master. By that fact he too singled himself out from among his rich associates, and so showed himself worthy of the friendship of Christ.

We are justified in thinking, again, that the rich centurion was a man very different from the other centurions of his army. He was not a Jew, yet he loved the Jews; "he loves our race," the leaders of Capharnaum told Our Lord; in fact, he had actually built a synagogue for them out of his own money. He was a man of war, yet he had a kindly disposition that showed itself in his attitude of solicitude for his sick servant. He was an army officer, yet he was strikingly humble:

Lord, I am not worthy to have You enter my roof.

And though he was a Gentile, Our Lord said to him:

Believe Me when I tell you, I have not found faith like this in Israel.

Thus we have seen that there was a special reason in every case why Our Lord gave His friendship to rich persons: and in every case it was precisely that they did not allow themselves to be governed by the attitudes common to their class, but were guided by the generosity that the friendship of Christ demanded of them.

## Late Start

The French National Television Service has allotted a broadcasting period from 5:30 to 7 P.M. each Sunday to Catholics for a program which will include a half hour of Catholic news, followed by the celebration of Mass. It is reported that the N.C.W.C. in our country, producers of the Catholic Hour, is likewise making arrangements for Catholic television programs.

# Happenings in Rome

Monthly round-up of significant events in the capitol of Christendom.

C. D. McEnniry

ITALY IS a Catholic land. Whatever the Italian people have of respect for God, for higher things, for decency and morality, comes to them through the Catholic Church. Therefore it is rightly forbidden by the law of the land publicly to insult and deride the Catholic Church and what belongs to it. There is published in Rome a Communist sheet called *Avanti*, which means *Forward* (Forward towards WHAT?). The *Avanti* admits that such is the law. The *Avanti* protests it is not breaking the law when it sneers at the Dogma of the Assumption "preached by Pacelli (it means Pius XII) from the pulpit of a shining Cadillac, while Cardinals and Bishops, with their backs covered with pearls, join in grandiose ceremonies costing enough to feed a legion of hungry dis-inherited." That is the way the *Avanti* speaks in its columns, and still it protests it is not insulting the Catholic Faith. What about the "shining cars" in which the *Soviet* representatives carry their vetos to the meetings of the United Nations? What of the banquets with vodka and caviare? What of the Alfa-Romeo automobile made for Stalin, out of series, and costing four and a half million lire? And all this taken from the hungry dis-inherited who do slave labor for the Bolsheviks! The English paper, *Daily Graphic*, declares that immense sums of money from Russia were secretly introduced into Britain to promote Soviet propaganda through the so-called Congress of Peace in Sheffield. And the hungry legions of dis-inherited raising that money by slave labor in the USSR! ! ! They finally decided to

hold this "Peace Congress" in the Paradise of Peace behind the Iron Curtain. . . .

Among the many international congresses held in Rome during the Holy Year one of the most important was "The International Congress of Religious to Discuss the Difficulties Confronting Them Today." In announcing this gathering *The Osservatore Romano* took pains to warn that, in accordance with the admonition of St. Paul: "And be not conformed to this world; but be reformed in the newness of your mind," (Romans 12:2) there is no thought of encouraging religious to change their spirit and rules in order to conform to the times, but rather to sanctify themselves by fidelity to their spirit and rules in spite of the times. *The Osservatore Romano* states further that providentially the congress will have before it the recent papal encyclical to the Clergy "*Menti Nostrae*", wherein the Pope insists on one thing only: sanctity. When that is present all else will necessarily follow. One of the greatest dangers of our times, he says to priests, is the spirit of innovation and change, for it is vain to imagine that one can hide his poverty of religious spirit and cooperate efficaciously for the spread of the kingdom of God by feverish activity according to strange modern methods. It is a week of study. The study sessions are held in the Papal Palace of the Cancellaria. Only male religious are admitted. It is also a week of prayer and meditation. In this phase female religious are invited to take part. They meet daily in the Church of St. Igna-

tius. The Congress is sponsored by the Sacred Congregation of Religious. . . .

Among the "obscene" publications recently suppressed by the Republican Government of Italy are *American Photography*, October 1950, and *Popular Photography*, September 1950. Not all exports from America are adapted to convince our foreign cousins that we are a decent and cultured people. . . .

An imposing pilgrimage of Poles is announced in Rome. Have the Communists softened in allowing them to go to pay homage to the Successor of St. Peter? By no means. They are mostly ex-combatants of the late war and ex-university students, refugees in Western Germany, who dare not return to their native land. . . .

"The International Marian Congress" brought together in the Eternal City all nations and tribes and peoples and tongues to do honor to the Mother of God. A striking paper was read by Archbishop Gregory Hindie of the Armenian-Catholic Church of Aleppo. He explained the Mohammedan doctrine regarding Mary. Then he cited many cases in which they honor her by prayers, by visits to her churches, by thank-offerings which they lay at her altars, by devotion to her images or ikons in their homes. He closed by expressing the hope that one day the granite wall that shuts out Christianity may be breached through devotion to Mary. . . .

Fervent Catholics when visiting the Eternal City, make an offering to the Pope, if they can afford it. I beg pardon. This statement is not exact. It should read: *Some* fervent Catholics, when visiting the Eternal City, make an offering to the Pope. The correction is demanded because some Catholics who can afford it do not make an offering to the Pope; and some Catholics who make an offering to the Pope cannot afford it. "What," asks the practical American,

"what does the Pope *do* with all those offerings?" A recent article states that the Pope sent 2,100,000 lire to the earthquake sufferers in Assam. He sent it through his Internuncio in India who will personally see that it reaches those who need it most. How much it is needed can be seen from the destruction wrought to schools alone. The terrible earthquake wrecked or damaged 539 colleges, 635 high schools, 780 elementary schools. And that, in a poor country where schools are few in comparison with the population. Your eighty-five dollar gift helped those homeless, starving people. If you hadn't given it to the Pope you would never have contributed a cent for these your afflicted brothers and sisters in far-off Assam. Perhaps you would not even have read the article in your paper mentioning the earthquake. Every day of the year the Pope is giving aid to the needy and suffering in some part of the world. What does the Pope *do* with all those offerings? Now you know one of the things he does. . . .

Earnest research throughout the world was carried on in preparation for the exposition of "Juvenile Literature" just held in Italy. A revolutionary development in 1922 introduced the picture story. Italy now leads in the production of subjects and designs for these stories, which she exports to all parts of the world, above all to North and South America. The stories appear even in Esperanto. They are excluded from the countries behind the iron curtain. . . .

On Saturday afternoon last year, Oct. 28, the Pope put an end to his summer vacation at Castel Gandolfo, on Lake Albano, some twenty miles south of Rome. Every day during this "vacation" this seventy-four year old vacationist was up before six; he worked every night until one or two in the morning. Between these hours he ac-



completed daily as much as a hard-pressed businessman does in two or three days. Before leaving he received in the palace square the population of the town, the civil authorities, the police and the "Carabinieri" (an Italian version of State Rangers), who had stood guard around his estate during his stay. He received in the pontifical hall all the employees and their directors. He blessed the thousands who applauded his passing all the way from the Alban Mountains to the Vatican Hill. That was the end of the Pope's vacation. He was going back "to work." . . .

The Italians do not know the Christian Brothers as Christian Brothers but as "Carissimi", which means "Dearest". That shows how the Brothers have won the hearts of the boys they have taught and of the parents of these boys. As the Holy Year was drawing to an end, Cardinal Pizzardo laid the cornerstone of a new school in the congested district of the Via Portuense. It will be a free school like the school founded in Rome by St. de la Salle himself 250 years ago. There, to laborers' sons who are learning to be genuine Christians and loyal, self-supporting citizens, the "Dearest" will grow doubly dear. . . In Modena, Italy, the preparation for the Proclamation of the Assumption extended even to the jailbirds. They were enrolled in the Crusade of the Rosary. On the eve of the celebration they assembled for the recitation of the rosary. All the guards and all the officials of the prison joined them. Each prisoner received a rosary. When the archbishop, Cesare Boccoleri, blessed the rosaries, he said: "You Crusaders for the Rosary are but continuing the endless chain of rosaries, recited throughout the centuries, which have brought so many victories to Christianity and so much comfort to souls. May the Victorious Virgin by her blessing give victory to this

Crusade and peace to the frightened world." . . .

"The National Society of the Families of the Dead and Wounded of the Italian Air Force," made their Holy Year pilgrimage. Cardinal Pizzardi said Mass for them in the Church of Our Lady in Traspontina. They were then admitted to the Court or Square of Saint Damaso adjoining the apartments of the Pope. There he spoke to them from the balcony. He thanked them for their message of loyalty and devotion. A helicopter had landed in St. Peter's Square to deliver the message. To those families so sorely tried the Pope said: "Raising our eyes to the luminous cross of Christ (above St. Peter's Dome), which transforms sorrow, sacrifice and death into prayer, into redemption, into a source of life, We invoke the blessing of the Lord of heaven upon the mothers, the spouses, the orphans, upon the entire people, not forgetful of the dear ones who have fallen, the gift of peace and of concord among nations — a gift irradiating eternal hopes." . . .

The Scotsman, Marshal Montgomery, hero of World War II, lovingly known to his men as "Monty", recently paid a visit to Lourdes. He took part in the procession, drank of the water, sought detailed explanations of the Bureau of Medical Control. On leaving he assured the Bishop of Lourdes that he had been deeply impressed. . . .

We have fallen into the days of the prophets. The story is spread, both in Italy and abroad, that Padre Pio, the good Italian Capuchin, has joined the ranks of the prophets. His superiors have issued a public statement categorically denying the report. They also declare that those who are distributing religious objects bearing the picture of Padre Pio, are doing so without his consent, indeed contrary to his express desire. . . .



## Side Glances

*By the Bystander*

A correspondent has sent us a copy of a magazine that is being widely used for propaganda purposes. It is called "Liberty", with the sub-title, "A magazine of religious freedom". Free copies are being sent to the offices of doctors, no doubt with the hope that they will place it in their waiting rooms where patients with time on their hands will page through it. We support wholeheartedly the right of its editors to give away free copies of their brain-child. At the same time we believe that both doctors who find it in their mail and patients who see it in waiting rooms should know something about the principles it represents.

The word "liberty", as used in the title of this magazine, in the declaration of its principles on the inside front cover, and in the train of thought running through most of its articles, represents primarily the editors' opposition to and argument against the Catholic Church. From an analysis of the contents of the one issue we have before us, it can be seen that the liberty so cherished embraces two things: the first is liberty from any authority in religious matters, such as is exercised by the Catholic Church; and the second is liberty from union of church and state. To take the second one first, it is clearly assumed by this magazine that the Catholic Church desires and is scheming for union of church and state. It is also assumed that any help asked for by Catholics or given by the state to Catholic children on their way to school, or at lunch time, or for the preservation of their health, constitutes a vicious union of church and state, and a token of tighter union yet to come. There is such obvious confusion over the whole idea of union or separation of church and state, such misrepresentation and misapplication of the words of the

founding fathers on this subject, such ignorance of the historical facts concerning it, that a couple of volumes would be needed to straighten out the editors on this one subject alone. A good start would be made if they could be impelled to read "Religion and Education under the Constitution", by James M. O'Neill, published not long ago by Harpers. And it would help greatly if they would only accept at its face value the statement of innumerable American Catholic spokesmen to the effect that Catholics are not looking for union of church and state in America, but are happily content with the relations between church and state that were historically intended, practiced and provided for by the framers of the American Constitution.

More basic, and more subject to considerations of simple logic rather than to those of constitutional and historical interpretation, is the other idea of liberty represented by the magazine that bears that name. This is liberty from any human authority in religion. This comes down, in point of fact, to liberty from the kind of authority maintained as basic to the Christian religion in the Catholic Church. We feel certain that it does not require an advanced education for anyone to do some straight thinking about this concept, nor does it require any authority in the world to direct them toward right conclusions in the matter.

Those who make a flaming ideal out of freedom from all authority in religion are assuming two things: 1) that authority is entirely unnecessary to transmit God's words and God's will to men; 2) that God provided no authority to transmit His words and His will to men. There are several ways in which it can be seen that the first propo-

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sition is a false assumption. True religion is based on the exact revelations of God to man. If God came into the world, revealed certain doctrines, promulgated certain laws, and set up means of salvation and sanctification for all men, it is important that men know exactly what He said and commanded. There is only one way in which it can be made possible for all men to know exactly what He required of them. That is through the medium of an authority set up for the purpose of preserving His message intact to the end of time, till the last man born will have a chance to learn it. The Bible, which the champions of liberty proclaim as the whole message of God to man, could not be such a medium, 1) because the Bible was not even completed until some 60 years after the death and ascension of Christ; 2) because it required an authority even to decide which of the many religious books current about the time of Christ belonged to the Bible; 3) because the Bible itself says that "there are many other things which Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written;" (John, 21:25) 4) because the Bible itself speaks of its having many things "difficult to understand, and these are twisted into a wrong use by ignorant and restless minds, to their own undoing." (2 Peter, 3:16) On the one hand, therefore, the most important thing for any man is to know exactly what Christ said, did, demanded of human beings. On the other hand, there would be no way of knowing this if there were no delegated authority to make it known to all. Nobody forfeits his liberty by wanting to know what God had to say to him. Rather, if there be any good reason for believing, obeying and following Christ, an honest man must want to know exactly what is expected of him by Christ. If it is not important to know His authoritative demands, it is not important to know Him at all.

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Another way in which the proposition, "Authority is unnecessary in the Christian religion," can be seen to be a false assumption is through a study of the effects of the denial of such authority as history testifies to them. It would be bad enough if this denial resulted in different but not incompatible interpretations of what Christ demanded of His followers. The fact is that it has led to contradictory convictions about Christ's demands, and even to the direct contradiction of some of the clear things set forth by Christ. The champions of liberty say that this does not matter, so long as liberty survives. This in turn means that Christ welcomes contradictions attributed to Him. It means that He welcomes the contradiction of His own very words. Again, in turn, this means that Christ is not "the truth that sets men free," but merely "a name under which men are set free from the truth." It seems foolish to assume that Christ does not care what we know or believe about Him. The one fact that has led many sincere men and women to look for a Church that speaks with authority is the fact of differences and contradictions among those who will admit no authority to teach in Christ's name. Also the one fact that has led many to give up Christ altogether is the fact that without an authority to guide them, men have made such a jumble out of His teaching that it does not seem worthwhile to believe in Him at all.

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The second false assumption behind the denial of all authority in religion is that Christ did nothing to set up such an authority, nor to protect it through the centuries. Freedom is a grand prerogative of human beings, but it must yield to limitations established by the God Who gave man freedom. The record of history reveals that God did limit man's freedom to believe as he pleases by such specific words as these, uttered to His apostles, the first delegated authorities of His Church in the world: "All power is given to me in heaven and upon

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earth. As the Father hath sent me, I send you . . . Going therefore teach all nations whatsoever I have commanded you. He that believeth shall be saved. He that believeth not shall be condemned. I give you the keys of the kingdom of heaven . . . He that heareth you, heareth me. He that despiseth you despiseth me . . . Behold I am with you all days, even to the consummation of the world." These words are to be found in Protestant Bibles as well as Catholic. They make the whole Bible useless if they are not to be taken seriously. Of course they do not destroy man's freedom. They only tell a man how he must use his freedom if he is to be saved.

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We know that such logic and history will not destroy the opposition in many men's minds to submitting to an authority in religious matters. We know that many honest and sincere men have been reared into a state of such horror for authority in religion that much more than logic and historical fact, nothing less than a blinding flash of God's grace, will be needed to enable them to throw off their fears. But for those who, without a background of distortion and with a sincerely inquiring mind, are looking for

true Christianity, the "magazine of religious liberty" will surely not have the answers. They will instinctively know that their liberty has to yield to the strictures imposed on it by the Son of God; that such strictures could not have been left by a wise God to the choice and interpretation of a billion different men, but must be fixed and preserved in some authority; that such an authority may be found only in that religion which accepts the responsibility of His words: "He that heareth you, heareth me." Those who refuse to accept an authority so clearly set up by Christ, remind us of those who rebelled against Moses and Aaron as the representatives of God in the days when the Jews were wandering in the desert. They said: "You presume too much; are not all the Israelites men set apart? Does not the Lord make His dwelling among all of us alike? We are the Lord's people; who are you that you should take command of us?" (Numbers, 16:3) The next day, when Moses had commanded all the rest of the people to stand apart from the rebels and their tents, "the ground parted under their feet, gaped open, and swallowed them up, with their tents and all that was theirs." (Numbers, 16:31)

## Suspicious Character

At a Democratic national convention in Houston some years ago one of the prominent figures present was Colonel P. H. Callahan, Catholic layman and prohibitionist of Louisville, Kentucky. Also at the convention was H. L. Mencken, the Baltimore sage, who had no use for prohibitionists of any kind.

During the convention one of the Houston papers published a picture of the Colonel, and beneath it, identified him as "Rev. P. H. Callahan." Suspicious of Mencken's hand, Col. Callahan wrote him, and received this classic in reply:

"I fear that I have been responsible for your promotion to Holy Orders. After you had appeared before the resolutions committee a couple of Georgia witch-burners asked me who you were, and I let fall the hint that you were a Jesuit spy in disguise, sent by the Pope to set fire to Texas Christian University. You were followed by detectives the rest of the day, though I suppose you didn't notice it. I held them off towards evening, telling them you were really a bootlegger from St. Louis."



## Catholic Anecdotes

### *Light in the Fog*

To the genial saint, Don Bosco, came one of his little lads with a message for the Pope. "And what," the saint inquired, "might that message be?" "It — but you musn't tell anybody — it was this. While I was making my thanksgiving after Communion I had a big distraction. It seemed like heaven opened up or something and I could see an immense plain buried in thick fog, and crowds and crowds of people were running around this way and that feeling their way like travellers who had got lost, and a voice from up above said: 'This is England.' Then came the Pope in tiara and everything, and he had a burning torch in his hand, and the light of the torch drove away the fog and I could see everything as clear as day, and the voice said: 'The torch is the light of faith which will light up England.' "

Don Bosco thought enough of this "big distraction" to tell the Pope. Pius IX answered: "That confirms me in my determination to give all my solicitude to England."

This happened around the period of the reestablishment of the hierarchy in England. The little lad was the Blessed Dominic Savio. The torch has dissipated the fog. At that time Catholics in England were scarcely 3,000, now they are 3,000,000. Of priests there were 275, now 2,360.

In 1950 England celebrates the centenary of the reestablishment of the hierarchy. In 1950 Pope Pius XII beatifies Dominic Savio. He often declared he wanted to be a priest and work for England. But he died at fifteen, and before the great white throne he pleads for

Albion.

### *Earmarks of a Dog*

It is related that a French army officer once was taken prisoner by a band of marauding Arabs, and was turned over as a slave to a Bedouin.

The poor prisoner was treated very wretchedly, and his master commonly addressed him as "You dog of a Christian."

One day the soldier could abide this treatment no longer, and he cried out:

"Be silent, you infidel! Cease to insult me! I am your prisoner, it is true, but I am a man as much as you, and much more of a man."

"You a man!" the Bedouin returned contemptuously. "I speak rightly when I call you a dog. For these last six weeks you have been a prisoner, and I have never once seen you pray. Have I not reason to call you a dog?"

### *Explained by Love*

At the Carmelite convent of Dijon, France, not many years ago Sister Elizabeth of the Trinity died at the early age of 26.

Even as a child she loved to pass whole hours alone in church.

One day a family friend asked her what she could find to say to God during all that time. The child answered:

"Oh, Madame, we love each other!"

A similar incident is related of the Little Flower. When she lay dying of her last illness, a sister asked her what she said to Jesus during her long periods of prayer.

"I do not say anything to Him," St. Therese replied, "I love Him."



## Pointed Paragraphs

### *Acceptable Time*

Lent begins early this year: on February 11. Many things conspire this year, in the Providence of God, to make it easy for people to think of penance and to do penance.

There is the fact that another terribly destructive war seems to be in the making, if not already in progress. Catastrophes such as this have always made serious-minded men realize their dependence on God, their need of God, their past neglect of God. Only God can intervene to prevent wars, and God will do so only when men learn beforehand the lessons that war is permitted by God to teach. "Yet forty days and Nineveh will be destroyed," said the prophet Jonas to his people, who needed a scourge to teach them the folly of having turned from God. The people used the forty days to make a scourge for themselves. They closed their temples to false gods. They gave up their sinful pleasures. They dressed in sackcloth and did penance and said ceaseless prayers. As a result the scourge of God was lifted and Nineveh was not destroyed. History could repeat itself.

There is the fact that penance has already been imposed by secular authorities for secular motives. Millions of young lives have been disrupted for military service, civilian goods have been curtailed in order that war goods may be piled up. Rationing, wage- and price-freezing are in the offing, if not in force. Travel is restricted by the inconveniences and difficulties born of troop and war equipment transportation. Shall all this penance be wasted in behalf of the mere hope of winning a

war? How much better to turn it to eternal account by rendering it into atonement for personal sins!

There is the fact that this seemingly inevitable war has been foretold as a certain proof that not sufficient penance and prayer have been offered to God. At Fatima, the Mother of the Saviour wrote future history as hanging on an "if." Peace, *if* penance and prayer were adequate. War, *if* too many went on in their spiritual blindness and worship of this world. At the last minute we are scratching out the "if." We have chosen our alternative.

All this makes the penitential duties of Lent acceptable, natural, easy. It should have been enough to have Christ's death and His appeals for penance. Because this was not enough, He has added other motives of the here and now. Can any Christian be unmoved by them?

### *A Battle Joined*

A fascinating picture is offered to the imagination in the story widely circulated some time ago, of a nun's determined stand for an ethical principle in the Catholic Mercy Hospital of Brownsville, Texas.

The surgeon is in the operating room, performing an emergency caesarian section. He knows the rules that every doctor who is privileged to use the facilities of a Catholic hospital anywhere in the United States must observe. He knows that Catholic hospitals must uphold the principle that direct mutilation of the human body by sterilization is a serious violation of the law of God. It may not be done even at the request of a patient.



But in his own mind, this surgeon does not agree with this principle of the natural law. He believes in direct mutilation for a purpose, just as some doctors have believed in mercy-killing. But he also thinks that he may be able to get by with it, despite his solemn agreement not to do such things in a Catholic hospital.

He finishes the caesarian section and the delivery of the child. Then, in a matter of moments, by a simple little process, he ties a string tightly around each of the Fallopian tubes of his patient. That means that she will be permanently sterile. She will no longer be a normal woman. One of her body's natural functions has been blocked and paralyzed for good.

He is just through with this simple little trick when the Sister in charge of the operating room steps up. Her keen eye had probably noticed the quick action not connected with a normal caesarian section. Anyway, on being questioned, the surgeon admits what he has done. He is commanded to undo the damage he has done to the woman's body. He complies.

Just as in cases of mercy-killing, a great hullabaloo was raised in the press about the incident, most of it sentimentally favoring the doctor. He defended himself on the ground that *he* considered the mutilation necessary. The woman should not be a normal woman any longer. Neighbors phoned to support him. There was talk of appealing to the State health board in his favor.

Intelligent Christian people will be glad to know that, despite sentimental arguments for mutilation, and despite even requests from women who would prefer to have their bodies perpetually damaged to taking a chance on having children, there is one place in the United States where the fifth commandment will never be compromised. That is in

any Catholic hospital. So long as this defender of the integrity and sacredness of the human body remains, there will be little danger of mass sterilizations dictated by pagan physicians or ordered by the State.

### *Widening Democracy*

It is said that over a thousand Negroes are now attending classes at colleges and universities in the South, which, up to two years ago, were considered institutions of learning for white Americans only. Among them are many of the State schools, such as the Universities of Texas, Oklahoma, Arkansas, Kentucky and others.

This is a great advance in practical democracy. While it is true that Supreme Court decisions against educational discrimination helped greatly to bring it about, it is to the credit of the Southern educators and of all the people of the South that the change of policy and practice has come about with a minimum of trouble. There have been few signs of hostility or bitterness; there has been no news of race riots and demonstrations such as used to be threatened and prophesied whenever anyone brought up the subject of racial equality in education.

We are particularly eager to applaud such positive progress in the practice of real democracy because we have so often been criticized for denouncing evil in race relations instead of seeing and praising the good that is done. As a matter of record, we have done both, but our denunciations always seemed to excite more attention. Perhaps one reason is this.

What many people, both in the North and South, have been prone to consider wonderful signs of charity and kindness to the colored have in reality been but superior and patronizing efforts to maintain the status quo of discrimination

and segregation. It is possible to be kind to Negroes somewhat as one would be kind to a dog. It is possible to extend charitable services to the colored, out of the single-minded motive of wanting thus to keep them satisfied with an inferior and subordinate place in American democracy. It is possible to speak with emotional fondness of "Mammy's" and "pickinnies" and colored kitchen help, while maintaining that Negroes should be given no educational opportunity ever to rise out of the kitchen or cabin or garage.

The elimination of educational discrimination from universities is not that kind of democracy. It is the real thing. It is the beginning of better things. It deserves the plaudits of all good Americans.

### *Uncanonized Saints*

There is a rather prosperous business man on the East coast whom we know, who, though unsung for the virtue that he practices, is deserving of more than passing notice from the angel who is assigned the task of recording good deeds.

This man and his wife (who are not overly pious in appearance) live in one of those towns on the Jersey side of the river that are practically a part of New York, but sufficiently far away to make a journey to the city lengthy and uncomfortable. Yet, he must make this journey every morning to his office in lower Manhattan, and back again to his

home each night. It takes him about an hour and a half on the train.

Many Catholics would consider such inconvenience so great as to absolve them not only from attending a weekday Mass but even from saying their morning prayers with attention and devotion. Not so our friend and his wife.

He goes to Mass every morning. Yes, every morning. But wait. His inconvenience does not consist merely in the fact of his having to get up a little earlier in order to attend Mass in his parish church. Unfortunately, his parish church does not have a Mass early enough to serve him.

Thus, he rises from his bed at 6:00 A.M., quickly gets dressed and shaves, drives to a neighboring town eight miles distant, and arrives just in time for the seven o'clock Mass. At 7:25 he must catch the commuters' train to New York. So, at 7:20 he leaves church, makes his Communion thanksgiving as he runs for the station and while he rides the train (his wife drives the car home), and gets a cup of coffee only later on in the morning when he is settled in his office.

He does not arrive home until 7:30 in the evening. By the time he finishes his dinner and relaxes for a moment it is time to go to bed. The morning comes around fast when one gets up at 6 A. M.

And this every day of his life! Who says that there are no saints in America?

### *Audience Reaction*

A priest we heard of suffered a salutary dignity-chasing remark not long ago. It had been his custom to ask the children in the parish school to make comments on his sermon of the previous Sunday. He was visiting the second grade one Monday, and put the usual question to one of the children, a small boy of seven or eight.

"David, what did you think of the sermon?"

Children are always frank, and David was especially so.

"Oh, it was all right," he said, "I saw three good places to quit."



# Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

## THE LAST THINGS

### 9. *The State of the Blessed After the Last Judgment: (Cont.):*

We shall now treat of the beatific love of the Blessed in heaven. Saint Thomas and most other theologians maintain that the Blessed not only can, but must always be engaged in the act of loving God in their heavenly fatherland. Their will is so directed to loving God that they cannot refrain from loving him even one moment. So constrained are they by a happy and sweet necessity of loving without interruption that they are unable to hold their will in suspense, nor can they direct it to another object.

This delightful necessity has its origin in the clear vision of the beauty of God. For just as in heaven the Blessed cannot cease seeing God at all times, neither can they cease loving Him always. Knowing that God contains in Himself all goods, and that no other object is desirable outside of Him, they are unable to desire any other object which might distract them from the continual exercise of love for their well-beloved Lord. This doctrine is confirmed by these words of the Apostle, St. Paul: "Charity never falleth away." (1 Cor. 13/8). And Saint John confirms it in his Apocalypse: "They rested not day and night, saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come." (Apoc. 4/8)

This necessity of loving God always has several beautiful consequences for the Blessed. They are, first of all, rendered incapable of sinning. This results from several factors. From the very condition in which they live, seeing God as their supreme Good, they are unable to commit any sin. And from the very

nature of sin, which arises from error, representing apparent goods as more desirable than divine grace, the Blessed are incapable of committing sin. For the Blessed perceive clearly that there neither exists, nor can exist, a good preferable to God.

Upon entering into glory, the Blessed are, moreover, fully satisfied and desire nothing more. But here there arises a difficulty: when the Blessed see in heaven others of the elect who love God more than themselves, how can they be content with their own love? The answer lies in this that God grants to each of the Blessed a degree of love which corresponds to his merit, and this love so fills the capacity of his soul that the Blessed is completely satisfied with the love which God has granted him. In heaven there is no envy toward those who love God in a more eminent degree. On the contrary, each of the Blessed rejoices that there are others who love God more than himself. At the same time each remains satisfied with the degree of love which he possesses, and has no ambition to increase a love whose measure has already rendered him completely satisfied.

It is another property of this beatific love of the Blessed that it is eternal and can never be lost. Origen maintained that the Blessed could lose their happiness. This opinion, however, is contrary to the faith which we profess in the Creed, saying: "I believe . . . in life everlasting." After this temporal life, the life of the Blessed in heaven and that of the damned in hell is eternal, as is evidently declared in the gospels,

where we read: "These shall go into everlasting punishment: but the just into life everlasting." (Mt. 25|46)

This eternity of the beatitude of the Blessed is absolutely necessary to their condition. For beatitude, to be perfect, must fully satisfy the desires of the Blessed. Now, if beatitude could be lost, or if it did not exclude all danger and doubt as to its being lost, it could scarcely be said to be perfect. The gifts of grace which God grants to pious souls in this life and the divine love which God communicates to them here below are not eternal as long as they have not reached the end of their life. But the possession of God which the Blessed receive upon entering heaven necessarily implies a perpetual state of beatitude. For should they be deprived of their happiness, this deprivation would result either from their own will or from that of God. It is impossible to conceive of either supposition being carried into effect. On the part of the Blessed, they could never conceive such disgust for their happiness as to renounce it, for they possess the supreme Good, Who combines in Himself all other goods. On the part of God, He could never deprive the Blessed of their happiness without some fault on their part. Now, this is impossible as we have shown above, for the Blessed are incapable of committing sin, and consequently are eternally and infallibly assured of their beatitude.

When the Blessed are raised to heaven, God confers on them special gifts which are, as it were, their dowry, granted to them by their spouse, Jesus Christ. Theologians divide these gifts into those of the soul and those of the body. The gifts of the soul are three in number: beatific vision (or beatific love), comprehension, and delight. St. Thomas remarks of these, that the Blessed find these in God all at one

time. For in seeing God as He is in Himself, they possess Him as present to themselves with the capability of seeing Him always and possessing Him; they rejoice in Him as their last end, Who combines in Himself all their desires. We have already treated sufficiently of the four gifts of the bodies of the Blessed, namely impassibility, subtilty, agility and clarity. These gifts, according to the doctrine of St. Thomas, emanate from the souls of the Blessed and reflect upon their bodies.

Independently of these gifts which the Blessed possess in their souls and in their glorified bodies, theologians teach that they enjoy other special prerogatives, which come to them as a result of the signal victory which they gained in this life; these prerogatives are called 'aureola' or crowns. Among the Roman armies, as in any army, though a victory was gained by the whole army, crowns or medals were given only to those who manifested some special bravery in battle. So also, while all the Blessed possess essential glory, the aureola are granted only to those who have won some outstanding victory over the devil, the world or the flesh. This aureola, or crown, of some of the Blessed consists of a certain additional joy, which exists principally in the soul of the Blessed, though it reflects with an added brilliance upon their bodies.

These aureola constitute certain special splendors which distinguish Martyrs, Virgins, Doctors and Preachers. Saint Thomas remarks that it is the Virgins who gain signal victory over the flesh, while Martyrs triumph in a special manner over the world, and Doctors and Preachers over the devil, depriving their enemy of victory, not only over themselves, but over the souls of others by their science and their preaching.

The aureola of the Blessed are spoken

about in several places in Sacred Scripture. St. John, for instance, speaks of the aureola of the Virgins in his Apocalypse: "These are they who were not defiled with women: for they are virgins. These follow the Lamb withersoever he goeth. These were purchased from among men, the first fruits to God and to the Lamb . . . They sang as it were a new canticle, before the throne." (Apoc. 14/3-4) The same Saint also indicates the aureola of the Martyrs: "These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb." (Apoc. 7/14) The aureola of Doctors and Preachers is indicated in the following words of the prophet, Daniel, and the apostle, St. Matthew: "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." (Dan. 12/3) "He that shall do and teach, he shall be called great in the kingdom of heaven." (Mt. 5/19)

#### Concluding Prayer

O Redeemer of mankind! Thou hast come upon this earth to bind the hands of Lucifer at the price of Thine own Blood to make us partakers with Thee of eternal beatitude. But, O God, a great number of men know thee not, for they are idolators; an even greater number, perhaps, are heretics, and while recognizing Thee as their true God, yet live outside the Church, and trample underfoot Thy Blood and all the benefits of Thy redemption. And as to Catholics, the only children left to Thee, they should indeed console Thee, but, alas, many of these, too, live far from

Thee in a corruption which, instead of decreasing, goes on increasing in Thine eyes from day to day.

Ah, Saviour of the world, Divine Lamb! Who, in the midst of suffering hast ended Thy life upon a cross for the salvation of all men, have pity upon Thy flock, save us from the dangers which expose us to being lost eternally. The faith which Thou hast implanted in Thy Church at the price of such suffering is being cheapened by those who, while they profess it, yet live as though they believed it not, and as if they did not one day have to die and appear before Thy tribunal to render an account of their life. They live, in a word, as if there were no paradise, or hell or eternity. We at least who, by a special grace of Thy goodness, find ourselves among the number of the sheep of Thy fold, we ought to honor Thee by obeying Thy voice. But, surrounded as we are by cruel enemies, and attached to the goods of the world and its culpable maxims, we find it difficult to follow Thy law and Thy grace.

But it is to a God of mercy and infinite power that I address myself at this moment; to a God Who, when He wills, knows how to draw good from evil itself. Reveal Thy power, then, O omnipotent God! Make it shine forth in the midst of such great enemies, not in punishing us, but in subjecting our rebellious wills to thy most holy will. For the love of Thy divine Son have pity on us, and save us from ruin.

O Mother of God, Mary, pray for us and save us: thy prayers are those of a mother who can be refused nothing.

#### Space for More

From *Quote* comes the following descriptive indictment, which originally appeared in the *Boston Journal* of 1855:

"Among the curiosities lately placed in a museum is a mosquito's bladder, containing the souls of 24 misers and the fortunes of 12 printers. It is nearly half full."



## CATHOLIC AUTHOR OF THE MONTH

REV. RAOUL PLUS, S.J.

### Spiritual Writer

#### I. *Life:*

Raoul Plus was born on January 22, 1882, at Boulogne-sur-mer, France. His high school and college studies were made at the Jesuit schools of his native city, and at the age of seventeen he entered the Jesuit novitiate at Amiens. The French religious persecution of 1901 forced him to spend the next ten years in exile in Holland and Belgium. During this time he completed his studies for the priesthood. At the outbreak of the first World War he was drafted as an ordinary soldier, but was later transferred to the Chaplains' corps. For his bravery, Father Plus was twice awarded the *Croix de Guerre* and also the Military Medal. Father Plus held the chair of Religion for many years at the Catholic Institute at Lille. During World War II he lived at a Jesuit Retreat House. His vacations were spent in conducting retreats in France, England, Poland, Italy and Hungary. At present Father Plus is the "Spiritual Father" of the Jesuit community at Lille.

#### II. *Books:*

The three years of his philosophical course were passed under the spiritual direction of Father Foch, S.J., the brother of the Marshall. The entire direction of this saintly man was centered around the splen-

dors of the life of grace that comes to souls with their incorporation into the Mystical Body of Christ. Father Plus has made this teaching of his master the central theme in the more than forty books that he has written.

In the quiet hours in the trenches Father Plus wrote his first two books, *God Within Us* and the *Ideal of Reparation*. *Facing Life* is a series of short meditations for young men and women. Inspirational and practical techniques of Catholic Action are found in *Radiating Christ*. *Holiness in the Church* retells the stories of some saintly men and women. Many of Father Plus's books are self-explanatory from their title: *Baptism and Confirmation*, *The Folly of the Cross*, *Meditations for Religious* and *The Eucharist*.

#### III. *The Book:*

*God Within Us* is an exposition of the basic theme of the author's work. It is also his most popular book, and has been translated into eleven languages. Father Plus explains the doctrine of God living within us by sanctifying grace and the indwelling of the Most Holy Trinity. In simple and stirring language that makes frequent use of analogies and incidents from the lives of the Saints, the reader is introduced to the marvels of the spiritual life.



## FEBRUARY BOOK REVIEWS

### The Mentally Ill

*Neuroses and Sacraments.* By Rev. Alan Keenan, O. F. M. 163 pp. New York: Sheed and Ward. \$2.50.

*The Cliff's Edge. Songs of a Psychotic.* By Eithne Tabor. 80 pp. New York: Sheed and Ward. \$2.00.

On our desk are two books that deal with mental illness, both written from entirely different viewpoints, yet both agreeing in the basic answer to the problem of mental sickness. *Neuroses and Sacraments*, by an experienced priest psychologist, explains the fundamental cure for the neurotic; *The Cliff's Edge*, by a very young psychotic girl in a mental institution, sings of the suffering and yearning of a disturbed soul.

Father Keenan in *Neuroses and Sacraments* shows Christ as the ideal of a balanced personality and describes the means of attaining this ideal. The neurotic is an unbalanced person for the basic reason that the knowledge of the fundamental goal of all human living has been obscured in his mind. The stress and strain of fast modern life, coupled with this lack of realization of man's fundamental destiny, has produced the modern neurotic. Modern man, and especially the neurotic, will find themselves only when they have found Christ. The greater part of the book is devoted to the attainment of Christ through the proper reception of the seven Sacraments.

This is a very valuable and practical book. The writing is very concise, so much so that it will demand real concentration on the text. But this helps to present the material in a clear way without useless verbiage. It will assist the neurotic to know the value of even mental suffering, and above all aid them on the path to the regaining of a balanced personality after the model that is Christ. Those who desire to understand and assist the mentally ill would do well to study *Neuroses and Sacraments*.

The mastering of the contents of this book is within the capabilities of the average reader.

In a letter that accompanied *The Cliff's Edge*, Mr. F. J. Sheed gives the two reasons that moved him to publish the book after much hesitation. "1. The author has intervals of total lucidity, and is set upon the book's publication in the belief that it may be of some help to others. 2. The author's father assures us that the mere possibility of publication has brought about a solid improvement in her condition, and those in whose care she is expect the actual publication to do even more."

Miss Tabor has written some poignant and poetic impressions of her mental state. The title of the book is taken from the first poem in which the author realizes that she is reeling, plunging, falling over the cliff's sheer edge. The songs describe in a beautiful poetic style her impressions of her mental state, the feeling of certain psychotic conditions, the treatments given, and her sense of suffering with Christ, and her great desire to return to normalcy. Her sense of oneness with the sufferings of Christ is expressed in her poem, *Alter Christus*:

Lord, for the pain I cursed You for  
last night

I do most gladly offer thanks today. .  
For, not with pride but deep humility  
In me, and by me, and through me, I  
find — You!

In my stripped loneliness, Your own imprisonment.

My bruises mark your scourging; and  
the same

Rude jests ring in my ears that rang  
in Yours—

And round my aching head I seem to  
feel

Even today, the racking crown of  
thorns . . .

I too was bound — and, though I never  
died,

## The Liguorian

I was like You — my spirit crucified.

Eithne Tabor has definite poetic talent (most of these songs were written when she was only eighteen!). The first impression that one might receive from merely hearing about the book is that the songs would be filled with morbid musings of a deranged mind, but even a casual glance at some of them dispels this thought. After reading the poems this reviewer feels that they are poetic descriptions of the mental sorrow of a gifted personality who had once experienced turmoil of soul, and not of one who is still suffering this anguish. The wish and prayer of all will be that Eithne Tabor by her prayer, suffering and reception of the Sacramental Christ may return to the balanced personality of a Christlike person, which has been so well described by Father Keenan. Sheed and Ward are to be congratulated for their courage in publishing *The Cliff's Edge*.

### A Summary of Thomism

*Reality. A Synthesis of Thomistic Thought.*

By Rev. Reginald Garrigou-Lagrange.  
419pp. St. Louis: B. Herder Co. \$6.00.

The latest book by the renowned scholar is based on his article, Thomism, that appeared in the *Dictionnaire de Theologie Cath-*

*olique* to which he has added some pages on the basic philosophy of the Saint. In the preface the author states his purpose. "Our main task will be to set in relief the certitude and universality of the principles which underlie the structure and coherence of the Thomistic doctrine."

The first few pages outline the history and content of the various works of St. Thomas. The greater part of the book is devoted to a profound presentation of the theology of the Master, in which the classic order of theological studies is followed: The One God, The Trinity, Angel and Man, Redemptive Incarnation, the Sacraments, and Moral Theology and Spirituality. The last fifty pages deal with the basic principles of the philosophy: the Twenty-Four Theses, Realism, Realism and Pragmatism, Personality. The final chapter is devoted to the great controversial problem of the nature of Efficacious Grace.

This is an excellent synthesis of the teaching of St. Thomas by one who is intimately familiar with all his works and his commentators. Students will find a unified compendium of their studies in this book; the intelligent and well educated layman will be able to understand the basic ideas in *Reality*.

## BOOKS RECEIVED FOR REVIEW

BRUCE PUBLISHING CO.: *Teen. A Book for Parents*. By Rev. Charles E. Leahy, S.J.

CHRISTOPHER PRESS: *Behind the Mass*. By Rev. Albert J. Shamon.

THE GRAIL: *Spiritual Direction*. By Paschal P. Parente, S.T.D.; *Our Lady's Slave*. By Mary Fabyan Windeatt.

B. HERDER CO.: *Sermon Matter from St. Thomas Aquinas*. By Very Rev. C. J. Callan, O.P.

DECLAN McMULLEN CO.: *The Art of Courageous Living*. By Rev. John A. O'Brien; *The Seed and the Glory*. By

Mary Ellen Evans.

PAULIST PRESS: *The Miniature Question Box*. By Rev. Bertrand L. Conway, C.S.P.

REVISTA CATOLICA: *Jesuit Beginnings in New Mexico*. By Sister M. Lilliana Owens, S.L.

ROSARY COLLEGE: *The Heresy of Race*. By Sr. M. Ellen O'Hanlon, O.P.

FIDES PUBLISHERS: *The Christian in a Changing World*. By Rev. John Fitzsimons

FATHERS OF THE CHURCH: *St. Basil Ascetical Works*. Translated by Sr. M. Monica, C.S.C.

## The Liguorian

### BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of  
Scranton, Scranton, Pa.

#### I. *Suitable for family reading:*

Son of a Hundred Kings — *Costain*  
The Vatican and Its Role in World Affairs — *Pichon*  
Helena — *Waugh*  
Presidents Who Have Known Me — *Allen*  
My Neck of the Woods — *Rich*  
The Edge of Time — *Erdman*  
The Innocents From Indiana — *Kimbrough*  
Tight Little Island — *Mackenzie*  
Miracle at Carville — *Martin*  
The Serene Cincinnatians — *Harlow*  
America's Second Crusade — *Chamberlain*  
The Gand Sophy — *Heyer*  
Guardian Heart — *Yates*  
The Popular Book — *Hart*  
De La Salle, Saint and Spiritual Writer — *Battersby*  
The Little World of Don Camillo —  *Guareschi*  
Kon-Tiki — *Heyerdahl*  
Belles on Their Toes — *Gilbreth*  
The Story of Ernie Pyle — *Miller*  
Haven's End — *Marquand*  
Joy Street — *Keyes*  
Pathway to the Stars — *Kane*  
Candy for Breakfast — *Davenport*  
The Thirteen Clocks — *Thurber*  
The Vatican and the Kremlin — *Cinfarra*  
The Swiss Family Perelman — *Perelman*  
MacArthur: Man of Action — *Kelley*  
Thine Enemy — *Gibbs*  
One Moment Please! — *Keller*  
Valley Forge: December 24, 1777 — *Mason*  
The Ladies, God Bless 'Em! — *Kimbrough*  
The Common Man — *Chesterton*  
People Named Smith — *Smith*

#### II. *Suitable for adults:*

A. *Because style and contents are too advanced for adolescents:*

The Legacy of Gabriel Martel — *Nowinson*  
The Year of the Oath — *Stewart*  
Lift Up Your Hearts — *Kimbrough*  
Ella Gunning — *Deasy*  
The Twenty-fifth Hour — *Gheorghiu*  
The World My Wilderness — *Macaulay*

The Covered Bridge — *Petersen*  
Life of Mahatma Ghandi — *Fischer*  
The Effect of Atomic Weapons — *Combat Forces Press*  
Harvard, Four Centuries and Freedom — *Wagner*  
Miracle in Brittany — *Jordan*  
The Cardinal — *Robinson*  
The Spanish Gardener — *Cronin*  
I Believed — *Hyde*  
Drums Behind the Hill — *Bower*  
Smersh — *Sinevinsky*  
Enthusiasm — *Knox*  
Challenge and Decision — *Mowrer*

B. *Because of immoral incidents which do not, however, invalidate the book as a whole:*

The Adventurer — *Wlatari*  
Candlemas Bay — *Moore*  
The Far Lands — *Hall*  
Randall and The River of Time — *Forester*  
Across the River and into the Trees — *Hemingway*  
Jubilee Trail — *Bristow*  
Rainbow in the Royals — *Roark*

#### III. *Not Recommended to any class of readers:*

The Federal Bureau of Investigation — *Lowenthal*  
The Age of Faith — *Durant*  
Burning Bright — *Steinbeck*  
Walk With The Devil — *Arnold*  
Hour of Glory — *Lund*  
The Infinite Woman — *Marshall*  
The Sign of Jonah — *Hale*  
Boswell's London Journal  
The Widow — *Yorke*  
Love Me Sailor — *Close*  
Floodtide — *Yerby*  
Dianetics — *Hubbard*  
The Dischanted — *Schulberg*  
The Wisdom of the Sands — *de Saint-Exupery*  
Dark Green, Bright Red — *Vidal*  
So Great a Queen — *Frischauer*  
Purple Passage — *Hahn*



## Lucid Intervals

A young woman learning to drive in Chicago was proceeding along a little-used side street at a nominal speed. As an impatient motorist passed her, he shouted nastily, "Why don't you learn to drive?"

Unabashed, she smiled sweetly and shouted back, "I am."

In a certain small Southern town an aged Negro woman radiates happiness and good cheer among her neighbors.

One day a woman for whom she was undertaking a household task inquired: "Auntie, why are you always so cheerful?"

"Goodness, chile," was the laughing reply. "Ah jes weahs de world lak a loose gyarment!"

Little Sandy was tired and restless and the preacher talked on and on.

Her daddy whispered: "Be quiet, Sandy. He is telling you how to go to heaven." In a loud whisper Sandy said impatiently:

"Well, we don't have to go today, do we?"

"I'd like a two-pound roast," the brand-new housewife told the butcher, "but I don't want anything tough or fat." "My dear young lady," he retorted, "you don't want meat, you want an egg."

An auditor got out of bed one morning and complained that he had not slept a wink.

"Why didn't you count sheep?" asked his wife.

"I did and that's what got me into trouble," answered the auditor. "I made a mistake during the first hour and it took me until I woke up this morning to correct it."

A well known woman was famous for her charity to those less fortunate than herself. She couldn't bear to know of the distress of others without doing something to relieve it. She returned to her table in a night club recently and informed her friends that she had just given \$500 to the woman in charge of the ladies' powder room.

"What's the matter with you?" asked her husband angrily. "What's the idea of spending money like that?"

The woman's eyes began to dim with tears.

"The poor thing," she explained, "told me she had no television set."

Will Rogers once attended a fashionable Park Avenue affair in cowboy duds. A dowager (in an extremely low-cut evening gown) looked down her nose.

"My dear man," she sniffed, "don't you have any clothes besides those?"

"Madam," drawled Rogers, "I was just about to ask you the same thing."

Driving in a dense fog, a motorist followed the taillight ahead for a full hour, free from worry. Suddenly the red beacon ahead stopped, and the two cars collided.

"Hey, why don't you put out your hand when you're going to stop?" yelled the man behind.

Came the casual reply: "Why should I? I'm in my own garage!"

A railway supervisor received the following note from one of his foremen: "I am sending in the accident report on Casey's foot which he struck with a spike maul. Now, under 'remarks' do you want mine — or Casey's?"

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## SPREAD THE GOOD WORD

The goal of Catholic Press Month is not primarily the advertising and selling of more Catholic magazines for the sake of numbers to be boasted about or for the sake of gain to publishers. The goal is to spread the good word of truth as widely as possible, for the sake of immortal human souls that can be saved only by the truth.

It is therefore the month in which Catholics should make some effort to learn more about the printed instruments of truth. It is the month in which they should push the frontiers of truth a little farther into the darkness around them by spreading the good word of truth they may have found in some Catholic publication. If they have found it for themselves in **THE LIGUORIAN**, we invite them to add one more reader to its following, either by passing on their copy or by subscribing for a friend.

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# Motion Picture Guide

## UNOBJECTIONABLE FOR GENERAL PATRONAGE

### Reviewed This Week

Call of the Klondike  
Colorado Ranger  
Crooked River  
Fast on the Draw  
Goldbergs, The  
Last Holiday (British)  
Law of the Badlands  
Lightning Guns  
Mystery Submarine  
Of Men and Music  
Pygmy Island  
Saddle Legion  
Sunset in the West  
Texan Meets Calamity Jane, The

### Previously Reviewed

Abilene Trail  
Ambush  
Arizona Territory  
Blazing Sun, The  
Border Ranger  
Border Treasure  
Breakthrough  
Cassion to Korea  
Cherokee Uprising  
Don Quixote de la Mancha  
(Spanish)  
Double Crossbones  
Fancy Pants  
Farewell to Yesterday  
Fireball, The  
Guilty of Treason  
Gunfire  
Hidden City, The  
Holy Year at the Vatican, The  
Holy Year, 1950  
Hot Rod  
I Shot Billy the Kid  
I'll Get By  
Kangaroo Kid  
King Solomon's Mines  
Last of the Buccaneers  
Louisa  
Milkman, The  
Miss Pilgrim's Progress (British)  
Mister 880  
Never a Dull Moment  
North of the Great Divide  
Outcast of Black Mesa  
Raiders of Tomahawk Creek  
Redwood Forest Trail

Return of Jesse James, The  
Right Cross  
Rio Grande  
Rio Grande Patrol  
Rocketship X-M  
Rocky Mountain  
Rustlers on Horseback  
Snow Dog  
Stars in My Crown  
State Secret  
Toast of New Orleans  
Treasure Island  
Trouble Makers  
Two Flags West  
Two Lost Worlds (British)  
Two Weeks With Love  
Vatican, The  
When You're Smiling  
White Tower  
Wooden Soldiers (reissue)  
(formerly Babes in Toyland)  
Wyoming Mail

## UNOBJECTIONABLE FOR ADULTS

### Reviewed This Week

Border Outlaws  
Queen of Spades (British)

### Previously Reviewed

American Guerilla in the  
Philippines  
Beauty on Parade  
Between Midnight and Dawn  
Beware of Blondie  
Black Book (formerly Reign of  
Terror)  
Black Rose, The  
Blues Busters  
Bunco Squad  
Chain Gang  
Chain Lightning  
City Lights (re-release)  
Copper Canyon  
County Fair  
Cyrano de Bergerac  
Dallas  
Deported  
Desert Hawk, The  
Dial 1119  
Edge of Doom  
Experiment Alcatraz  
Eye Witness  
Fuller Brush Girl, The

Glass Menagerie, The  
Hamlet  
Harriet Craig  
Harvey  
He's a Cockeyed Wonder  
Hijacked  
Hit Parade of 1951  
Holiday Rhythm  
Jackpot, The  
Katie Did It  
Let's Dance  
Lonely Hearts Bandits  
Mad Queen, The (Spanish)  
Mad Wednesday (reissue)  
Mr. Music  
On the Isle of Samoa  
One Minute to Twelve (Swedish)  
Paper Gallows  
Parole, The  
Piccadilly Incident (British)  
Prelude to Fame (British)  
Prisoners in Petticoats  
Roughshod  
Salt to the Devil (formerly  
Give us This Day)  
Sampson and Delilah  
Sands of Iwo Jima  
Sarf, The  
711 Ocean Drive  
Shakedown  
Sound of Fury  
Southside 1-1000  
Stella  
Sun Sets at Dawn, The  
Train to Tombstone  
Tripoli  
Tea for Two  
They Live by Night (formerly  
Twisted Road, The)  
Third Man, The  
To Please a Lady  
Trial Without Jury  
Trio  
Triple Trouble  
Undercover Girl  
Union Station  
Walk Softly, Stranger  
Walls of Malapapa (Italian-  
French)  
West Point Story, The  
Where Danger Lives  
Where the Sidewalk Ends  
Woman on Pier 13, The  
Woman on the Run